EMBLEMS
OF
RARITIES

D. LUPTON

1636

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EMBLEMS
OF
RARITIES:
OR
CHOYCE OBSERvations out of Worthy Histories of many remarkable passages, and renowned action of divers Princes and severall Nations.

WITH
Exquisite Variety, and speciall Collections of the natures of most sorts of Creatures: delightfull and profitable to the MINDE.

Qui mores hominum multorum vidit, & Urbes. *Virgil.*

Collected by D. L.

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TO THE WORSHIP-
full, and truely Generous
Captaines:

Capt. NICHOLAS CRIPS.

Capt. JAMES SLADE.

AND

Capt. SAMVEL CARLETON,
all Happineſſe here, and
hereafter.

Noble Commanders,

Religion, Wiſedome, and Valour, are Jewels and Ornaments to your Heroyicke Profeſſion of Armes: And I am glad that this Kingdome and others by one of you, and this honorable

Citty by all of you, can iustly maintaine my asseveration to be free from flattery. It is no small Honour that God and this Kingdome hath laid upon your shoulders, in making you so Eminent in Office, Worth, and Wealth, my selfe having reall experience of your Noble Dispositions and Vertuous Qualifications, have made bold to discharge some part of my Duty by a faire Presentation of these my labours to your worthy protections: And I did not adventure upon this without some grounds and Reasons.

First, as Vertue is alwayes conspicuous, so it is attractive as

as an Adamant. Secondly, I have a long time beene amongst our Armies abroad, and doe truely honour the Professors of Armes, and have had experience of both fortunes, both in Leaguers and in Garrisons: In which places (to the Honour of the Commanders be it) I found loving and noble respect. Thirdly, I stand ingaged unto your Worships, in a deepe bond of Respect and Service, for your reall expressions of kindnesse unto me. Fourthly, I heartily desire that your Names may be knowne through all the corners of this Land, to be as excitements to others of

vertuous undertakings, being such Lights, it is fit they should shine round about.

But not to presume too much, accept I pray your Worships, this Myte of my Service, my disability confin'd my Will, I desire to expresse more, but yet I cannot: when Time shall lend enablement, my heart shal not want readinesse of expression of it to your Worships: Thus praying the Lord of Hosts to blesse you the Captaines of his Armies, at home & abroad with happinesse, I humbly commend your Worships unto his protection, resting

Your Worships bounden

Donald Lupton.

Jno Cooper.

To the Gentle Reader.

THE outward Senſes of men chiefly delight in varieties: the *Eye* takes pleaſure in ſundry and various objects, the *Eare* with ſeverall and changeable ſounds: the Sence of ſmelling delights in ſundry Odours: the *Taſte* beſt reliſhes diverſity of Cates, the *Touch* affecteth change and variety of matters. Herein indeed being lively Emblems, expreſſing the inward qualities of the mindes of Men; for it is truely ſaid, *Natura hominum novitatis avida*: The inward faculties of the Soule de-

lighting almoſt as much in changing varieties, as in their beings: the memory retaines in her cloſet, ſeverall, ſundry, manifold, & almoſt innumerable paſſages: the *Iudgmẽt* is not tied to one, but determines manifold caſes: the *Affections Proteus* like, mutable and variable in the choyſe of pleaſures or profits: and the will it ſelfe is as deſirous to have new matter to chuſe, or refuſe, as any of the other. Weighing therefore with my ſelfe, what contentment is afforded to the minds of men, by affording them varietie of ſubjects to contemplate and peruſe, I have with great labour, and no leſſe faithfulneſſe ſtriven to my utmoſt, to give my loving Country-men of this Nation, contentment in this poynt, preſenting to them this Book, as ful of variety of matter,

as

as of leaves, every leafe almoſt bringing to their eyes a new ſubject: which I hope will afford them as much pleaſure and profit in the peruſing, as they did my ſelfe in the collecting: paſſages there are in it, that are worthy to bee reduced to memory; and with all diligence to be kept from the darke Cell and Grave of oblivion; and indeede I ſuppoſe it a ſupine negligence, and a careleſſe reſpect to the hon our of renowned Hiſtory, to let thoſe worthy and admired paſſages to be drowned in one age, which are, and may bee uſefull & pleaſant to poſterity for ever.

Quis noſſet Homerum,
Ilias æternum ſi latuiſſet Opus?

It is certainely an injury to our predeceſſors to ſuffer their memories and labours to periſh,

who tooke such great paines and travailes for the benefit of us, and succeeding generations : I have therefore in this booke selected many, and those speciall observations, out of Authentick Authors, famous for their writings, and approoved for truth in all ages, containing the acts of many Emperours and Princes, the Solemnization of their birth-dayes, with the Triumphs and Pompes that were then used, as also their Funeralls, the destruction of many Cities, especially of *Hierusalem* : they containe also many Customes, Rites, Conditions, manners of many strange Nations, and describing the properties and natures of sundry Creatures, as Beasts, Birds, Fishes, and also of Mettalls, and Minerals, as Gold, Silver, Lead, Quick-silver, Iron, and

and the like; as also remarkable things of the *Sybils*, and their Propheſies, with the Orders of *Knighthood*, that are now the moſt famous through the world: the beginnings and invention of many *Myſteries* and *Arts*, as of *Printing*, and the invention of the great *Bombards*, and ſuch like, which I doubt not but will yeeld ſatisfaction to all that are addicted to theſe kinds of ſtudies. Now there will not want thoſe that will be readier to accuſe, then to encourage my labours in this kinde, objecting that it ſeemes to be needleſſe to read them here, when as they can have them in the proper Authours: I anſwer, though ſome few may be ſo well ſtored with *Language* and *Bookes*, yet there bee thouſands that neither are furniſhed with *Bookes*, nor yet

yet with the *Languages* the Authours writ in, and so are altogether deprived of this benefit. Howsoever, I have laboured, and I repent mee not; for this *Booke* will bee beneficiall to all that shall without prejudicate opinions read it, and herein they have the choyceſt flowers, pickt and cull'd out of many *Gardens* for their benefit, and what more is, they may in leſſe time, and little charges obtaine their desires by this, which they cannot by many Bookes: For reading with a ſtrict collection, (considering the difficulty of Translation) is knowne to all men of judgement to be difficult, tedious, and troubleſome; yet I weigh none of theſe, ſo that my Labours may afford any profit to the perusers of them. The ſerenity of my Intent is a Bul-

warke

warke ſufficient to comfort mee againſt the too too uſuall darts of a maligne tongue, and if any ſhall caſt aſperſion upon it, I wiſh them to be wiſer, and not to ſhew their diſeaſe in publick, but (gentle Reader) I doe wiſh thee as much pleaſure in the reading of this worke, as I had in compiling it, and as for thoſe who diſlike it; I think the fault is not in the diſh, but in their corrupted ſtomacks; ſo not fearing their cenſures, but reſpecting thy love, I leave:

Thine

in hearty friendſhip,

D. L.

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EMBLEMES OF *RARITIES:*

OR,

EXQVISITE OBSERVATIONS DELIGHTFVLL TO THE MINDE.

THE Great Creator hath so done his *admirable Workes*, that they ought to be had in Remembrance, saith that worthy Prophet *David*: I therefore did confirme my selfe in this one Resolution, to search out, and revive afresh with study, diligence, and faithfulnesse,

many rare and exquisite acts of Ancient times, performed in the severall parts of the World, too many of which have, and doe almost lye buried in Oblivion: and so intend the communication of the benefit of them, and my labours to this Iland, wherein I received my first breath; doing neither wrong to the sacred esteeme of History, nor yet burthening my owne conscience with unjust undertakings, but carrying my selfe by the ballāce of truth, and steering my labours by the rule of Equity; I profesſe no other thing, but a briefe and a true expression, and digestion of many special and remarkable passages, making the memorial of many of them, and the benefit of my Country-men, the whole scope and aime of this my travaile and labour.

An

And becauſe Method is the guide of ſtudies, (for who undertakes any action of conſequence without it, builds but without a Foundation, or travels in a Wood without a way) not perfectly knowing where he is, or how to get forth, that I may not be unjuſt or offenſive to your memories, or to the worth of the ſubject, nor ſhew my owne diſability to the world, I doe intend to lay downe the ſubjects I treate of diſtinctly, as I have gathered them, both for the Readers benefit, and contentment, and firſt:

Of the Temple of Epheſus.

IN the Country called *Ionia*, there is the noble Citty of *Epheſus*, which was built in the 32

year of the reign of King *David*, by *Androchus* the son of *Codrus* King of *Athens*. The *Amazons* did erect in it in the honor of *Diana* a noble Temple, the like whereof was not then in all the world; and therefore it was accounted amongst the 7 wonders of the world: it was 215 yeares in making, and that of all *Asia*, and set in a miry ground, for the avoyding of earth-quakes; there were 127 pillars in it, made of their kings one by one, which were in height 60 foot; whereof 36 were carved with marvelous workemanship. The length of the whole Church was 425 feete, and the breadth 220.

All that tooke this Church for Sanctuary, had great immunities and priviledges: there were also so many gifts and monuments given to this Church from all Nation

Nations and Citties, that none in all the world might bee compared to it in wealth. St. *Paul* preached at *Ephesus* 3 yeeres, and converted many to the faith. St. *Iohn* also the Evangelist dyed in this Citty.

But this sumptuous Temple was destroyed, and set on fire in the reigne of *Galienus* the Emperour, by one *Eroſtratus*, who doing many notable feats in Warre, and otherwise, when he perceived that he got no reward nor renowne thereby, to leave a continuall remembrance of his flagitious and horrible act, did with great fires and monstrous flames consume this faire Church, and brought it to ashes, thinking thereby to be remembred in perpetuity: and yet he was deceived, for there were generall Edicts and Pro-

clamations made, that no man upon paine of death should presume once to put his name in any writing or Chronicle, to the intent that he might have beene buried with everlasting oblivion.

M. Curius.

THere was in *Rome* about three hundred yeares before Christs time, a strange and horrible gaping of the earth, even about the middest of the market-place, with so vaste a depth and infinite hollownesse, that it might well have beene compared to the gaping of hell-mouth, the spectacle continuing thus for a time, made great terror amongst the people, at the length the Southsayers by their interpretations, perswaded that

that this horrible depth might be ſtopped, if the moſt precious things in the Citty were caſt therein. Whereupon divers of the Matrones of *Rome*, of their owne free will caſt in divers goodly Jewels, but all was in vaine. Wherefore *M. Curius* a Knight of *Rome*, comming of a noble houſe, being decked and adorned with his warlike furniture and ornaments, rid headlong into that horrible depth and hollowneſſe of the earth, and ſo immediately it cloſed together againe and was ſtopped. Some ſay that he demanded this one thing before he would grant to ride and and leape into that depth, that for a whole yeares ſpace it might bee lawfull for him, every night to lie with what woman hee would chuſe, and that then of his owne mind

he caſt himſelfe ſuddenly down headlong into that denne, and ſo the earth cloſed againe.

Of the warres and manners of the Turkes.

THe *Turkes* have a marvellous celerity in doing, a conſtancy in dangers, and obſervation of the Empire. They will ſwimme over very deepe and dangerous waters, they paſſe over ſtrange hills, and being commanded, they goe through thicke and thinne headlong, having no regard of their lives, but of the Empire. Moſt apt and ready to ſuffer faſting and watching. There is no ſedition amongſt them, no tumult. They uſe horrible ſounds and not out-cries in War: in their Tents in the night-time, there is ſuch

such diligent silence, that they had rather suffer their prisoners to escape, then to move any tumult.

The *Turkes* of all kinde of people, are said at these dayes to use most lawfull fighting, so that it is no marvel why their Common-wealth continueth so long, and encreaseth so much, that their Nation is almost invincible, except they be destroyed by some plague or pestilence, or civill discord. The Souldiers have an honest kinde of apparrell: In their saddles and bridels there is no curious superfluity. No man goeth armed but in the time of War: their weapons are brought after them in burdens; they use no banners nor standerds, but in the tops of their Javelins they have certaine threads of divers colours hang-

ing, where one Captaine is known from another.

They use the Drumme and the Fluite to call and moove men to fight. They pray for their souldiers in every congregation and solemne meeting; but rather for such as have dyed for their Countrey, calling them happy and blessed, that they dyed not at home in the lamentation of their Wives, and Children, but abroad amongst their enemies weapons, and terrible noises. They write and describe the victories of their ancestors, they sing and extoll them being written; for they thinke their souldiers mindes to bee much encouraged by these meanes. They doe so abhorre pictures, and engraved Images, that upon such causes they call the Christians Idolaters. They have no

Bells,

Bells, nor yet doe suffer the Christians abiding amongst them to have Bells. They never play for mony, or any other thing, but such as bee found playing, be grievously slandred in every mans mouth. No man of what state or degree so ever he be, desireth to sit on a bench, but they lye downe and sit on the earth like Children, with a very comely folding of their garments under them.

The table whereon they feed for the most part, is prepared of an Oxe hide, or an Harts skinne, undressed and rough with haire still, having the roundnesse of foure or five hand breadthes. No man entreth into any house, Church, or other place wherein they must sit, unlesse his shooes be off, because it is accounted an unhoneſt, and unde-

cent

cent point, for any man to sit with his shoes on his feete, and therfore they use a kind of shoes that may easily be put on & off. The place were they sit, either at home or in the Churches, is strewed & covered either with tapestry clothes, or broad cloth, or rushes, and sometimes for the moysture and uncleanneſſe of the place, they have bodyes and tables.

The garments both of men and women, are large and long enough, open in the former part. They have great care in emptying the Belly, and making Vrine, that they turne not their faces towards the South, which way they are alwaies wont to looke praying. They take also great heede, leſt any man should see their filthineſſe in discharging nature. They abstaine

taine from Wine, as their lawes doe command them; becauſe it is a provoker of all uncleanneſſe and vice, and yet may they lawfully eat Grapes. They abſtaine alſo from ſwines blood and fleſh, and from all fleſh that dyeth of the murraine. All other meates they doe eate.

How the Turkes doe beleeve, and how they worſhip God.

THe *Turks* confeſſe one God, which hath none like or equall to him, whoſe faithfull Prophet they account *Mahomet*. Five times a day they pray with their faces turned into the South, and before they doe this, they provide that they have a moſt perfect cleanneſſe of body in every part: hands, armes, mouth,

mouth, eares, noſtrills, eyes, haires, waſhing their feete moſt decently, after carnall copulation, and naturall evacuation, except they have beene ſicke, or travailing abroad. If they want water to doe this, which is ſeldome ſeene, becauſe in every Citty they have baths continually flowing, then they wipe and rub them otherwiſe.

Every yeare they faſt a whole Moneth and a Weeke moſt ſtraightly, in the day time neither eating nor drinking any thing, nor yet having any conjunction with women, but after the Sunne-ſet, untill the Sun-riſing the next day, they fill themſelves with meat, and drinke, and venerous pleaſure: in the end of this ſolemne Feaſt, they celebrate the Feaſt called the *Paſch* in * remembrance of *Abraham*

Ramme

Ramme, which appeared instead of his Sonne at the Sacrifice, and of a certaine night wherein they suppose the *Alcoran* was given from Heaven.

Their Priests doe not much differ from the Laity, nor their Churches from common houses. It is sufficient to know the booke which is called *Alcoran*, and such things as appertaine to Prayer and observance of the Law. They lacke not their readings, and studies of Arts and Sciences. They have no care of Churches, nor soules departed: they have no Sacraments, nor observation of reliques, holy vessels, nor Altars, but they are attent and diligent in looking to their Children, their Wives, and Family, to tillage of the ground, to merchandize, to hunting, and the like exercises, where-

wherewith life is maintained
They be free from servitude an
exactions, these Priests bee ho
noured of every body, as me
that know the Ceremonies o
the Lawes, have the govern
ment of Churches, and can in
struct others. They have many
Schooles and places of exer
cise, wherein such politick
Lawes are taught, as have bi
made by their Princes for th
administration of the Common
wealth, and defence of th
Countrey, wherein they tha
profit, some of them are mad
Rulers in Eccleſiasticall matters
and some be secular Magistrates
there be also in that sect many
and divers religious sorts, wher
of some living in woods, an
solitude, utterly refuse the com
pany of men, some keeping
hospitality in Cities, do relieve
th

e poore ſtrangers with hoſpi-
ity, if they have not to refreſh
emſelves withall; for they
emſelves alſo live of begging
d almes, many of them wan-
ing about Citties, carry good
d alwayes freſh water in cer-
ne bottels, of the which they
ve to every one demanding
r the ſame, freely and gladly,
the which dutifull good-will
d worke of mercy, if any thing
given, they take it, they co-
t nothing; they make ſo great
hew and oſtentation of Reli-
on both in their deeds and ſay-
gs, and alſo in their manners
d geſture, that they rather
me Angels then men, ſuch is
deceit in mens eyes.

The *Turkes* ceaſe from all la-
ur on the Friday, and keepe
vith as much Religion and de-
tion as wee doe the Sunday.

But

But the Jewes do marvailous
observe the Satturday. In e
very City there is one princ
pall Church, wherein the
meete together after noone e
very body, and after their pray
ers solemnly done, they have
Sermon. They have large an
sumptuous Temples, whic
are called in their tongue *Me*
chit, where in they have no
mages at all, but it is four
written every where: *There*
no God but one; and Mahomet h
Prophet. One Creator, and t
Prophets equal. And al
There is none so strong as God.

There bee in their Church
a great number of burni
lampes with oyle. All t
Church is white, the paveme
is layd with mats and oth
things, and above many cloth
of tapestry; and arras be ha
ge

ed. There is a great turret a-
out the Church, on the top
hereof, their Miniſter when
ervice time is, ſtandeth, and
utting his fingers in his eares,
ith an high voyce in his owne
ongue hee repeateth theſe
ords thrice: *One true God.*
When this cry is heard, the
obles and the meaner ſort
ommeth to the Temple, onely
ntent to deuotion, and the Mi-
iſter prayeth with them, and
hat he ought to doe foure times
etweene day and night by his
ffice, and they which come
o the Prayers, ought to waſh
heir hands, and feete, and ſecret
arts. They muſt put off their
hooes, and leave them before
he Church gate, and thus, ſome
enter barefoot into the Church,
and ſome with very cleane and
faire ſhooes. The women ſit

together

together in a secret place from the men, so that the men may neither see them nor heare them, albeit they come not so often to the Church. In their prayers they cruciate and afflict their bodies marvellously with continuall agitations and vociferations, so that often times they sowne and faint in minde and strength. They thinke it an horrible thing and most wicked, that a Christian man should bee present at their ceremonies and Sacrifices; having this opinion, that their Temples are contaminate and defiled of uncleane and unwashed men, their Minister getteth him into the Pulpit, and there about two houres he preacheth, and when his sermon is done, two childrer ascend thither, which sing their prayers sweetly, after this

iniſter beginneth with all the eople to ſing in a low voyce, ending his body on every ſide; ut his words are nothing but heſe: *There is but one God.* They eepe thurſday alſo as a feſti- all day, albeit the Fryday is oſt devoutly, and moſt religi- uſly hollowed of them, be- auſe they have an opinion a- ongſt them, that *Mahomet*, vas borne upon the Friday.

The Opinion of the Turkes upon the World to come.

THE *Turkes* attribute ſo much to *Mahomet* and his Lawes, that they aſſuredly romiſe everlaſting happineſſe o ſuch as keepe their Lawes, hat is to ſay, a Paradiſe of plea- ure, a Garden having moſt plea- ſant

sant & sweet waters, set in a pure and temperate ayre, wherein they should have whatsoever they would, as all kinde of dainty dishes for satiety, silke and purple apparrell, yong and beautifull maides at their owne will and pleasure, with Gold and Silver plate, and Angels serving and ministring unto them like Butlers, bringing milke in goulden plates, and red wine abundantly in Silver cups. Contrarywise to those that breake these Lawes, they threaten the danger of Hell and everlasting destruction. This also they beleeve, that how great offences soever a man hath committed, if he will beleeve onely in God and *Mahomet*, when he dyeth he shall be safe and happy.

Some of their Religion hav-

thi

is opinion, that the Law pro-
eth nothing, but the Grace of
od whereby a man must be sa-
ed, which without merit or
aw is sufficient to get salvati-
n. There be some as it were
ccessours of the Prophets and
athers, alledging and affirming
e traditions of the Elders,
hich teach, that men by merit
ay be saved without the Law
d Gods grace, so that they
e earnest in prayers, in watch-
g and meditations. There be
thers againe that affirme every
an to be saved in the Law that
given of God, because those
wes are equally good to those
at keepe them, and one ought
ot to be preferred before ano-
her. So you may see where
hrist is not, how inconstant
indes waver in divers errours,
e which thing also may ap-
peare

peare amongst some Christian
as such as seeke for salvation
any other then of the Savio
onely.

Of the miseries that Hierusale *suffered during the siege there- of by* Vespasianus *and* Titus.

THe *Roman* Eagle displaye
it selfe before the Town
with all other Engines and wa
like instruments, *Titus* himsel
being then in person, to tak
view aswell of his own souldie
valour, as of the ground, abo
the Citty to entrench in, as a
so to try the courage of the En
mies: Hee set before it with h
Army in the yeare of the worl
4034, being after the Death
Christ 72: and when upon h
first approaches he was repulse

b

by the Citizens, yet taking courage, with the diligence of his old Souldiers, he had made a firme wall in three dayes space round about the Towne, of 39 furlongs compasse, besides 13 forts, every one of them being almost 2 miles in compasse, so that in the space of one yeare and lesse, this populous City by fire, Sword, Sedition, and Famine, was stripped of 11 hundred thousand people: It hath been taken, besieged, and burnt 7 times, as you may read in the discription of *Canaan*.

Hierusalem *taken and fired.*

THis place so remarkeable for strength and multitudes people, supposed to bee impregnable, was by the just hand God, and the valour of the

Romans, taken in the yeare of the World 4034, and after Christ 72, being the eighth of *September*, by *Titus*, after chosen Emperour: in which Action many fearefull passages may be viewed, as the dayly slaughters, rapines, and cruelties, but especially the burning of the whole Citty, the Temple, in which alone perished 60 thousand of the Jewes, also the burning of the Councell-house, in which were consumed all the Rolles and ancient Records of that Nation and not lesse then 30 thousand of men, women, and children. But especially lamentable was the burning of the Temple, which in greatnesse, beauty, workmanship, costlinesse, and plenty of all delights, farre exceeded all workes that ever the World had, nay, it strucke pitty and remor-

remorse even in the heart of the *Roman* Generall who striv'd to hinder it, and desired to have seene it in its beauty; nay, hee admired that part which he beheld before the fire had taken it, and confessed he never saw the like: And to adde to the miseries of the *Iewes*, the Ray of the fire was not greater, nor more terrible to behold, then was the cryings of the people of all ages slaughtered there, fearefull to heare. But most remarkeable is it, that upon the just revolution of such a prefixed time, upon the same day of the same Moneth, that the *Chaldæans* spoyled it before, I say, upon the same day was this latter Temple, which *Haggæus* rebuilded, utterly burnt downe by the *Romans*, so just is God in sending deserved punishments up-

on a people in his due and determined time: to shut up this with this one Observation, that though it was not builded without the helpe of thousands of Labourers, and great expences both of monies and time, yet it was destroyed in a moment of time by one fire-brand, cast out by the hand of one Souldier, (as some have related) whose name was *Pisolus*, of the fifth *Roman* Legion. No place nor person, though never so great or beautifull, can be priviledged from punishment, if they be full of sinne and impiety.

Of the Fasting and meats of the Turkes

THe *Turkes* are wont to fast one moneth and one weeke every yeare, but they doe not allwaies keepe one prefixed time; for if this yeare they fast in *Ianuary*, the next yeare they will doe it in *February*, the third in *March*, and so orderly of the rest, and when they doe fast, they taste and eate nothing all the whole day, not so much as bread or water, but when starrs appeare, it is lawfull for them to eate all things, saving things which are suffocate, and Swines flesh.

They have Vineyards, the fruit and commodity whereof they use diversly. The Christians make Wine, and the *Turkes*

doe so prepare Hony and Rayſons, that they appeare alwaies freſh, both in taſte and ſight; they have three manner of drinkes, the firſt of Sugar or Hony mixt with water. The ſecond of rayſons ſod in water, the ſtones caſt away, and then Roſe-water is added unto them, and a little of the beſt Hony. The third is made of Wine well ſodden, and repreſenteth a kinde of hony both in taſte and ſight, this is tempered with water, and given to ſervants to drinke. When they ſhould eate any thing, they ſtrew their floores and grounds with mats and other things, then they lay Carpets and Tapeſtry worke or cuſhens, and ſome ſit downe upon the naked earth; their table is of ſome skinne, (as I ſaid before) it is drawne at large, and ſhut toge-

together againe as a purse, they sit not downe after our manner, nor yet as the people of old were wont to doe, leaning on their elbows, but with their feet folded together in the forms of this letter X. like to the manner of botchers; & before they take any meat they have their prayers or thanks-giving. They eate greedily and hastily with great silence; but all their Wives keepe themselves in secret. Those which are captive women never goe abroad, nor can get licence, but with othe *Turkish* women, when they goe to wash in Bathes, or in any other place out of the Citty for recreation sake, into Gardens or Vineyards, but alwaies keepe home at their worke, and it is not lawfull for other women to bee conversant with their captives.

Of the Circumcision of the Turkes.

THe *Turkes* use *Circumcision* not in the eight day after the manner of of the *Iewes*, but as soone as the child is past seven or eight years, and can speake the tongue well, the which thing is a mystery with them, for the words of confession which are required before *Circumcision*, and the child for this is not brought into the Temple, but is *Circumcised* at home in his parents house. There bee assembled at this notable feast all their friends, and commonly amongst the richer sort, they kill an Oxe, and therein they include and put in a Sheep exenterate and ready dres-

dreſſed, in the which ſheep there is a Hen, in the which Hen there is an egge, which are all roſted together for the ſolemnity of that day; then at ſupper time in their banquet the childe which muſt bee *Circumciſed* is brought in, whoſe yeard and privy member the Phyſitian openeth, and apprehendeth the folded skinne with a fine paire of pinſons, then to take all feare away from the childe, he ſaith that hee will make the *Circumciſion* the next day, and whilſt he uſeth thoſe words, he ſuddenly cutteth the prepuce, which is the skin that covereth the head of the yeard, laying a little ſalt on the wound. They do not give names to their children in the day of *circumciſion*, but in the day of their *nitivity*: after 3 daies ſpace he that is *circumciſed*, is led with great

pompe unto the Bath, when hee commeth home againe, he is led throughout all the gests, which offer unto him their prepared gifts, some give silke garments, some silver cups, others present him mony or Horses. If any Christian man of his owne accord confessing *Mahomet*, will suffer himselfe to be *Circumcised*, which thing chanceth very often times, for the grievous exaction and burthen of tribute, such one is led throughout all the Streets and Lanes of the Citty, with great honour and triumph of the people, for joy playing on the Drums, and to him many gifts are presented, and afterward hee is made free from their payment and tribute. Yet the *Turkes* compell no man to the deniall of his religion, although they bee commanded in

the

the booke of *Alcoran*, to expulse the adversaries and gainesayers: whereof it commeth to passe, that so many and divers sects of people are found amongst the *Turkes*, all which doe reverence and honour God after their peculiar rites and customes. Their Priests doe little differ from the Laity, and there is no great *Learning* to bee required in them, it is enough if they can reade the booke of *Alcoran*, but those that can interprete the same Booke according to the text, are esteemed as most cunning, because *Mahomet* gave his precepts not in the vulgar *Turkish tongue*, but in the *Arabicall tongue*; and they thinke it a wicked and unlawfull thing to have them interpreted or set forth in the vulgar tongue: these Ministers have

have their ſtipend and reward of the Prince for their paines, they have wives and apparrell even as ſecular men: if the ſtipend be not ſufficient for the multitude and number of their children, then may they practiſe and uſe all manner of Arts, crafts, and Trades that other men doe, but yet they are free from exactions and other impoſitions, and are greatly eſteemed of the common ſort. They have divers livings ſolitary like unto Monkes, which under the colour of *Religion*, inhabite the Woods and deſert places, utterly renouncing mens company: and ſome of them have nothing of their owne, but they goe almoſt naked, ſaving that their privy parts bee covered with Sheepeskinnes: they travaile and wander throughout Countries, asking

ing almes as well of the *Christians*, as of the *Turkes*. Some of them goe seldome abroad, but continue in *Temples*, having in the corners of Churches little cottages, their heads uncovered, their feete without shoes, their bodies without garments, bearing about them nothing but one shirt: they fast many dayes, and pray that God would reveale unto them things to come, and the Prince of the *Turkes* is wont to aske counsell of them whensoever hee goeth about any Warres.

What execution of Iuſtice the Turkes have, what kind of marriages, what manner of apparrel and living.

THe *Turkes* doe execute Iuſtice moſt exquiſitely, for he that is guilty of ſlaughter or blood-ſhed, is alwayes puniſhed with like vexation and torment. Hee that is taken with a woman in adultery, is ſtoned to death without mercy or tarrying. There is alſo a puniſhment appointed for thoſe which are taken in Fornication: For whoſoever is apprehended for it, he muſt ſuffer eight hundred laſhes with a whip: a theefe for the firſt and ſecond time, is ſo many times ſcourged alſo, but if hee bee taken the third time, hee loſeth his hand, at the fourth

ourth time his foote. He that loth any damage to any body, s compelled to make ſatisfacti-on according to the eſtimate of the loſſe.

They admit no witneſſes but very meete and allowable per-ſons, and ſuch as may be be-leeved without any Oath. It is not lawfull for any man that is full of age, to live out of *ma-trimony*, they may be *married* to 4 lawfull Wives, and thoſe whomſoever they will chuſe, except their *Mother* and *Siſters*, having no reſpect at all to the propinquity of blood: they may have as many illegitimate and unlawfull Wives as they pleaſe and be able to keepe: the chil-dren both of lawfull and unlaw-full wives, are equally heires in their Fathers goods, ſo that they obſerve this order, that a daugh-

ters

ters shall but match and bee e
quall with one son. They keep
not two or more wives in on
House, or in one City, fo
fear of often contention and un
quieting, but in every City the
keep one: the husbands have thi
liberty to put them away thre
times, and to take them again
thrice; those Wives which ar
put away, may, if it please them
continue and abide with such
men as receive them. The
women are very decent and
honest in their apparrell, they
use on their heads a kinde o
Linnen like unto yong damsels
and they have vailes over the
same, the folding whereof is so
decent, that the top of i
hangeth over the left or righ
side, wherewith if they goe
from home, or come into thei
husbands sight, they may quick-

ly

cover all their face saving the
yes: the women may never
e seen in the company of men,
or to goe to market, nor to buy
t sell any thing; in the Chur-
nes they have their places se-
arate from the men, so closely
nat no man may peepe into
iem, nor by any meanes enter
to them; and yet it is not
wfull for every woman to en-
r in thither, but for noble
iens wives, and never else but
n Friday at 12 of the clock
nely, they use their Prayers,
he which is a solemne time
ith them; the talking of man
nd woman openly, is so rare,
nd against common custome,
nat if you should tarry a whole
eare with them, you should
cantly see it once. It is
hought a monstrous thing that
man should openly talke with

a wo-

a woman, or ride in the comp
ny of any. They that are ma
ried together, doe never use an
wanton toies in the sight of o
thers, they never braule nc
chide, because the men doe n
ver omit their gravity toward
Women nor Wives; their reve
rence towards their Husband
great Lords that cannot alway
be with their wives, have Eun
ches deputed to the custody o
them, which doe so diligentl
observe, marke, and watc
them, that it is unpossible for a
ny other then their Husbands t
speake with them, or for the
to do amisse, and otherwise the
well. They contract marriag
without any oath, they take n
summes of money with the
Wives, but are almost enfo
ced to buy them, contrary t
the *Romans* fashion, where th
sonn

bone in Law was wont to bee
ought, and not the sonnes
Vife. The Wife hath no orna-
ment nor decking upon her bo-
y, but that shee is driven to get
f her Father. A cause of de-
orce with them, is either bar-
neſſe, or intolerable manners,
heir Judge is privy to these
hings. The women use most
imple apparrell, shewing no
inde of excesse in the world,
hey never come with open face
nto the sight of their Husbands
or other men. The *Turkes* de-
est our Hose and great Bree-
hes; with their Codpeeces
ecause they doe too lively ex-
presse and shew the privy parts.
Their heads bee covered with
Linnen, having a toppe like un-
to a turret, and commeth neere
to a Pyramidall forme. They
use bread not of the worst sort,

both

both blacke and white brea
saving that they cast a certai
kinde of seed upon new brea
which bringeth a great pleasa
nesse in eating. They have
vers artificious wayes in prep
ring meates and variety of sa
ces, a solemne kinde of mea
with them, is a kinde of potta
made with Rice, so thick, th
it can hardly bee divided wi
hands: From Fish they abstai
marvellously, they use all kin
of flesh, saving Swines fles
There be no common Tavern
nor Innes for guests and Stra
gers, nor common victualing
houses, but in the streets dive
kinds of meates are to bee sol
and other things necessary fo
life. The townesmen cause the
fields to be tilled by their se
vants, and they pay tith to the
Emperour and Ruler. Craft
me

en maintaine them with their
ences; they that do love idle-
sse, doe perish with Famine,
ey exercise merchandise most
ligently; they passe and tra-
ile into *Asia* the lesse, *Ara-*
a, and *Ægypt*, and they have
eir peregrinations also to the
enetians. If they make water,
ey wash their yard after it, if
ey empty their bellies, they
ake all cleane afterward. In
ke manner doe the Women,
hom their servants and bond-
en doe follow, bearing vessels
ll of water, the man-servant
llowing the master, and the
aide the mistresse. They have
ne kinde of Judge, as well *Chri-*
ians as *Turkes*: and this Judge
bound to minister equally
ight to every body.

of

Of Gold and Silver.

GOld through heate, an
fire is resolved, but nc
consumed or wasted. Fo
of all kind of mettalls it loset
nothing of his magnitude an
substance, but the more ofte
and longer that it burneth wit
heate, or is altered with fire
the better, and more pure
and excellent it is made. An
therefore hath it alwayes bi
accounted the most precious
kinde of mettall: The weigh
of it neither is diminished
or eaten away by any sharp
things, as Salt, Vinegar, *Ni*
trum, and the juyce of un
ripe Grapes: It is not defor
med, nor made worse b
rust, nor in handling of it
or hands doe gather any filth o
unclean

dleannesse as in other kindes of mettalls, the which things may easily proove Gold far to surmount all other mettalls. It is more flexible and soft then Silver, whereby it is lesse brittle, and not so soone broken: being beaten with a Mallet, it may be driven so thinne, and so much dilated, that of every denary of it may be made fifty, or more thinne leaves or rayes of Gold. It may be framed and wrought as small as thred, as it appeareth in Gold Wyre and Gold twist. And sometimes it is woven and wrought with Silke, Wooll, and sometimes without. Of it many and goodly ornaments bee made, and for many uses, as Rings, Bracelets, Chaines, Crownes, Tablets, Jewels, and divers kindes and fashions of Plates, and such like,

yea

yea (that which is scantly honest to be spoken) of Gold some have made vessels to receiv the superfluous burden of th Belly: the which thing *Heliogabalus* the Emperour, being Monster and spectacle of all beastlinesse, is reported of divers authors to have used.

Heliogabalus had his Chamber-pot of Gold.

Silver will melt and be resolved with fire, but if it remaineth any long time therein, it loseth some thing of his substance. Sharpe things also have power to waste and eat it, and therefore it is not so pretious as Gold: but yet it is of an harder substance then Gold. And that kinde of Silver which is more flexible and soft, is the better, because it is not so easie to be divided, and to bee broken, it is lesse ponderous then Gold, and cannot so well bee dilated. Gold of all

Silver.

other

other mettals is the moſt weighty; then Silver, and the next Quick-ſilver, then Braſſe and Copper, then Lead, and laſt of all Tinne.

Of ſpirits appearing in Mines.

IT is not unknowne to ſuch as have beene occupied in deep diggings of Mines, that a kinde of ſprites doth frequent and haunt in many Mines, whereof ſome do no harme nor damage to the labourers in Mines, but wander in the dungeons, and whereas they doe nothing indeede, yet they ſeeme to exerciſe themſelves in working, ſomtimes in razing and digging the Mine, ſometimes in gathering together that which is digged up, and many times they ſeeme to turne the inſtru-

ments which draw up the mettall from the Mine, and divers times a man would thinke they did urge and excite the labourers, and drive them to worke. And this doe they especially in such Quarries and Mines wherin much *Silver* is found, or elsewhere some good hope is of finding it. There be some of these spirits very hurtfull, as that which in the Mine at *Anneberg* was so noysome, that it destroyed a dozen Labourers wherefore the said Mine was utterly forsaken and left, not withstanding the wealth of it.

The Signes of the destruction of Hierusalem.

SOme men cannot prevent destiny, though they fore-see it It happened in the yeare 4034 tha

that Almighty God gave his ancient people the *Iewes*, signes & tokens to beware of the destruction of their Citty, but they were a stiffe-necked people.

The first signe or prodigy was a blazen Comet, like unto a Sword, which they interpreted to be good for them.

The second was, that a bright light shined at mid-night about the Altar and the *Temple*, which they that were ignorant, conceived to be convenient, because they were in darkneſſe.

The third prodigy was a Heifer, that was brought for Victime or Sacrifice, being at a Festivall or full Moone, and being at the Altar ready to be kill'd, brought forth a Lambe in the middeſt of the *Temple*, before the peoples face.

The fourth was, which is

worth noting, that at midnight, when all the whole Citty was at rest, the East-end having a gate made all of massie Brasse, and was usually to have twenty men to shut or close the Gates together, and then being locked and bolted, besides other Barres of Iron which went a crosse, about the first houre of the Morning, or just after 12 of the Clocke, the said Gate flew open of its owne accord, which the Magistrates hearing of, went presently to see, and all of them with their greatest power could hardly shut them againe: the vulgar interpreted it, and affirmed that God opened unto them the Gate of his blessings.

The fifth, Chariots and armed men seene in the Ayre, shooting as it were one against another

another with arrowes and darts, all of them just over the Citty.

The fixt was at the celebration of the full Moone, at the day called *Pentecost*, when the Priests all in their vestments, adorned for their wonted Sacrifice, at first felt the ground to quiver or shake under them, and then a voyce which said, Let us depart hence.

The seventh, which is most wonderfull, being one of their owne Countrey men, but a devout man, and having a great desire to celebrate the Feast, which they call the Feast of *Tabernacles*, and being present among the assembly, on a sudden cryed out a voice from the *East*, a voice from the *West*, a voyce from the foure windes, a voyce against the *Temple & Ierusalem*: and thus crying against al men &

women, and all manner of people of what degree soever, continually cryed thus night and day in the streets of Jerusalem: which some of the Nobility heard, disdaining any misfortune whatsoever, seized upon him by their command, and their servants holding him with Chaines and cords, till other Magistrates that were then in office, did pronounce some punishment upon him, for his foretelling them of the destruction of their famous Citty and Temple, they stripped him, and beat him very sorely, yet hee persevered in his crying: *O Jerusalem, woe, woe, unto thee*; *Albinus* then being his Judge, which pronounced his former punishment, was in amazement at his words, which continually spake, for that the stripes were

layd

layd and afflicted on him ſtill; and thus they ſuffered him to cry for the ſpace of 7 yeares, and almoſt 6 months (and none tooke it to heart) his voyce neither waxing hoarſe nor weary; till the time of the ſiedge, ſtill ſaying, *woe, woe to this faire City*: and at laſt preſaging his own death, cryed out, *Woe to my own ſelfe*: and as ſome report, a ſtone being conveyed from an engine, ſmote him on the fore-head; but ſome relate that it was a dart flung from an envious hand, which had often heard him cry with teares, and ſay, *O Ieruſalem, woe, woe.* This *Albinus*, as it is reported, was one of the firſt that was taken priſoner, and after put to death by *Titus*, ſome ſixe dayes after the eaſt end of the Temple was fired.

Of Ireland.

THE earth in *Ireland* is so fruitfull, and so good of pasture, that their cattell, except they bee restrayned sometimes from pasture in Summer, are like to be in danger through satiety.

No venenous beast in *Ireland.*

There is no hurtfull thing nor noysome beast: no Spider, no toade, nor such like, either breedeth there, or else being brought from other Countries thither, continueth or liveth there. The earth of this Countrey cast in powder upon any dangerous beast or venemous Serpent of any other Countrey, destroyeth and kill them.

There bee no Bees in this Countrey, the temperateneſſe of the ayre is marvellous, the

fertility

fertility and fruitfulneſſe of the Countrey is notable: the people of the Countrey bee voide of hoſpitality, they are uncivill and cruell, and therefore not unapt for warlike affaires; they attribute great honour to Martiall acts, and knightly proweſſe. The Sea betwixt *Ireland* and *England*, doth rage almoſt continually, ſo that there is no ſafe paſſage but at certaine times.

Of England *and* Scotland.

IN *England* there be no wolvs and if any be brought thither, they doe not continue, and therefore their heards of Cattell keepe well together, without any great attendance of men. The Sheepe have hornes

contrary to those of other countries.

Barnacles comming of a tree.

In *Scotland* there be certaine Trees which bring forth a fruit folded and wrapped up in the leaves, and that fruite when in convenient time it falleth into the water running by the tree, it reviveth and taketh life, and is transformed into a living fowle, which some call a Goose of the tree, or a *Barnacle*. This tree also groweth in the Isle of *Pomonia*, which is not far from *Scotland*, towards the North. The ancient *Cosmographers*, and especially *Saxo* the *Grammarian*, maketh mention of this tree likewise, and therefore it is not like to bee any feigned or devised thing of late writers.

Aeneas Syluius writeth of this tree in this manner. We heard say there was a tree in *Scotland*, which

which growing upon a banke, & by the waters side, bringeth forth fruit much like in forme to Ducks, and the fruit of that tree when it is ripe, doth fall of it selfe, some upon the land, and some into the water, and those that fal upon the earth, do putrifie and rot, but those that fall into the water, straight waies with life to swim out of the water, and to fly in the aire with feathers and wings: of the which thing when we made more diligent search, being in Scotland with King IAMES, a wise, sad, and grave man, we learned to flye from wondring & making such things miracles as were common, and that this famous tree was not onely to bee found in *Scotland*, but also in the Isle called the *Orchades*.

of

Of an Isle in Spaine, *named Gades.*

THere is a little Isle in *Spaine* called *Gades Erythræa*, the the pastures whereof doe feede cattell so well, that they cannot draw or sever any whay from milke, but they must needs powre water, when they will have their milke to curd. Their cattell also be like to dye at every thirty daies end, except they be let blood, and so lose some quantity of their blood. The grasse whereon their sheep feed, is somewhat dry, but yet it encreaseth a marvellous fatnesse both in their flesh, and also in their milke.

Seneca

Seneca *the Schoole-master of* Nero *the Emperour.*

SAint *Hierom* saith, that hee was a man of most continent life, and therefore hee accounteth him in the number of holy men, but especially for the often letters that he wrote to Saint *Paul*, and Saint *Paul* to him. This *Seneca* being the Schoole-master of *Nero*, was of great power and authority, hee wished himselfe to bee in the like degree with his Country-men, that *Paul* had amongst the Christians. Among divers of his excellent gifts and properties, hee had so singular and notable a memory, that he could rehearse two thousand mens names in the same order that they were told him

A singular memory.

him, and also hee was able to rehearse 2 hundreth Verses, being said of 2 hundred Schollers, from the first to the last most perfectly. It is written that *Nero* his cruell and cursed scholler, in recompence of his paines and teaching, put him to death two yeares before the martyrdome of *Peter* and *Paul*. When *Seneca* waxed old, *Nero* calling to remembrance the punishment of the rod, wherewith *Seneca* corrected him in his childhood, admonished and commanded him to chuse what kind of death he would dye, whereby *Seneca* understanding the Emperours will and pleasure, desired that he might bee set in warme water, and that his veines might bee cut and opened in it, and so they were, and he bled untill all his vitall spirits issued

In easie kinde of death.

out

out of his body, and thus he desired to finish his life, because he thought it an easie kinde of death, to lose his life in cutting of his veines.

To divers Nations in ancient times were objected divers vices and deformities.

ENvy to the *Iewes*, disloyalty and unfaithfulnesse to the *Persians*, craftinesse to the *Ægyptians*: Deceitfulnesse to the *Grecians*: Cruelty to the *Saracens*: Levity and lightnesse to the *Caldeans*: Variety and changeablenesse to the *Affricans*: Gluttony to the *French* men: Vaine glory to the *Lombards*: Unmercifull severity of the *Hungarians*: The unclean-

cleanneſſe and and filthineſſe of the *Swevians*: The fooliſhneſſe of the *Saxons*: The hardineſſe of the *Picts*: the luxury of the *Scots*: the drunkenneſſe and vinolency of the *Spaniards*: the anger of the *Britains*: the rapacity and greedineſſe of the *Normans*.

And as thoſe vices were noted in theſe kindes of Nations ſeverally, ſo divers vertues and honeſt properties were attributed to them ſeverally: As Prudence to the *Hebricians*: Stedfaſtneſſe to the *Perſians*: Subtilty and wittineſſe to the *Egyptians*: Wiſedome to the *Grecians*: Gravity to the *Romans*: Sagacity to the *Caldeans*: Wit to the *Aſſyrians*: Strength and Fortitude to the *French-men*: Faithfulneſſe to the *Scots*: Subtile ſophiſtry to the *Spaniards*: Hoſpitality to the *Britaines*: Mutuall partici-

pation

ation to the *Normans*.

Theſe properties were of ancient writers aſcribed to divers Nations in old time, the which ow in theſe our dayes ſeeme to e much changed, and to have ad great alteration.

Sugar groweth in a part of Italy.

IN *Calabria*, which is a part of *Italy*, there groweth Sugar, which is a kinde of Hony gathered out of great canes, or reeds. Firſt of al it is like unto a kind of marrow reſolved into liquour which ſome call white gum, a thing eaſie to bee ſeparated and divided, and afterward this liquor being boyled and ſodden after the manner of Salt, is reſolved into a ſpume or froth, untill at the length that which is good, falleth to the bottome,

bottome, and then the corruption and dregs may be cleane taken away by the froth.

A Mountaine alwayes casting forth flames and smoke.

THe Mountaine called *Vesuvius Mons*, being nigh unto the great water *Sarnum*, not far from *Naples*, sendeth forth continually flames of fire and smoke like unto *Ætna* in *Sicily*. This Hill in the Reigne of TITUS the Emperour, being broken in the very top, did cast forth so great flames, that it set the Countries adjoyning on fire. The Writers of Histories say, such abundance of ashes and hot imbers to have beene throwne out of this Hill, that the fields round about have beene filled with the said ashes, even to the tops of the trees.

It

It is also found in ancient writings, that *Pliny* the second, being a very grave and wise man, in the Reigne of *Traianus* the Emperour, was suffocate and destroyed with the flames and ashes of this Hill, when that for the desire he had to see and note the nature and motion of it, hee presumed to goe too neare.

This Mountaine also burned with flames of fire, when *T. Vespasian* and *F. Domitian* were Consuls, and breaking out in the top, first it cast forth stones aloft, after that so great flames of fire followed, that through the fervent heate thereof two Townes were consumed with Fire: the smoke thereof was so thicke, that it tooke away the light of the Sunne, and in the day time made the darkenesse of

the

the night, casting forth Pumice stones, and divers other kinde of black stones. Last of all, ashe sprang out so thicke, and such a multitude, that the Countries hard by were covered therewith, as it were with Snow, and these ashes were driven by the force of the windes, partly into *Affricke*, and partly into Ægypt and *Syria*. The which outragious burning, as the elder *Pliny* did contemplate and behold, the smoke did so obstruct and stop his winde-pipe, that in the restraint of respiration, he was suffocate and strangled.

The

The properties of the Eagle.

IN *Italy* there bee many Eagles, this fowle is a rapacious, cruell, and a devourer of flesh, she is so much given to greedinesse, and to her prey, that she doth not onely seeke for preys in necessity of food, but also when shee hath enough, shee seeketh for superfluities: shee doth greedily invade and set upon Hares, Harts, Geese, and Cranes: the eyes of the Eagle be so sharpe and quicke of sight, that being in the very highest part of the Ayre, shee can easily see what falleth on the land. Amongst all fowles onely, the Eagle can move her selfe streight upward and downward, perpendicularly with her flying

flying without any collateral declining. The Egle is commended for his faithfulneſſe toward other birds, when he hath gotten meat or feeding; for he doth familiarly communicat the ſame unto ſuch Fowles as d accompany him, and whe hee hath no more to make di ſtribution of, then he attachet his gueſt, and diſmembreth an devoureth him. All Fowl tremble when they ſee the Ea gle, having as it were ſom underſtanding of his tyrann againſt them. Hee loveth hi yong with great affection, ſ that the Eagle putteth his own body in danger for them, bea ring his yong on his back, whe hee perceiveth them to be aſ faulted with Arrowes. When h laboureth to drive the Har headlong to ruine, hee gathe retl

eth much duſt as hee flyeth, nd ſitting upon the Harts ornes, hee ſhaketh the duſt nto his eyes, and with his vings beateth him about the nouth, untill he bringeth him to all downe headlong.

Hee hath great conflicts with the Dragon: and the Dragon moſt greedily coveteth the Egles Egges, and for this cauſe they fight whereſoever they meete. It is ſaid that the Eagle of all kinde of Fowles can keepe the ſharpneſſe of his ſight, and his eyes ſteadfaſt a-againſt the Sunne beames, and that hee is never hurt by light-ning.

A Deſcrip-

A Description of the Raven.

THe *Raven* is a fowle give
to rapacity and devo
ring of flesh, great of body
slow in flight, sharpe in sight, an
frequenteth much in *Italy*, in th
Alpes, in *Spaine* and in *Egyp*
And this is to be understood c
the great kinde of Ravens. Th
skinne of the Raven is prepare
and dressed artificially of th
white tawyers, with the feather
remaining upon it, and that s
laid to a stomacke not well o
sickly, doth marvellously help
digestion. This Fowle doth
greatly above all other cove
mens carcases, and by a singula
wit and naturall gift, it under-
standeth of mans death, presa-
ging it few dayes before. With
his

Stomacke digestion.

his sharpe eye-sight also it perceiveth a farre off his most desired foode. There bee some that writeth marvellous things of this Fowle, that in the time of Warre, seven dayes before hand, it smelleth and perceiveth by scent, the place where the battaile shall bee, and commonly doth associate it selfe to that part which it perceiveth shall perish with the sword. And therefore in ancient times Princes had their South-sayers, and beholders of birds, that did most diligently behold the eyes of the Ravens, and marke to what part they turned their eyes, and which side they did presage to perish in battaile. S. *Ambrose* writeth, that a Raven conceiueth without the seede of the male, and to have generation without conjunction of males & females,

and that they live exceeding long, so that their age is full compleat with an hundred yeares, and when they come to extreame old age, that then the upper part of their bill doth so over grow the lowe part, so that it hindreth and re straineth it, that they cannot open their bills to take foode and therefore are compelled t dye by famine, for hee dot not sharpen his bill againſt stone, as the Eagle is wont t doe.

Certaine Rites and Lawes of the old Romans.

Romulus made a Law th the wife should bee equa fellow with her Husband, mony and other things, in hol neſſe and sacrifices, and th

sh

hee ſhould live according to the manner of her Husband, and as hee was Lord of the houſe, ſo ſhould ſhe be Lady of the family, that ſhe ſhould ſucceede her husband dying without iſſue, and that with her children ſhee ſhould have her equall portion. If the Wife were convict of Adultry, that then her husband & kinsfolke might puniſh her with what kind of death they would. It was not lawfull for the women of *Rome* to drinke wine, and this was obſerved many yeares, whereof was invented an inſtrument of dower, in the which the Husband promiſed the father of the wife, as often as ſhe brought forth children, that hee ſhould give her as much wine to drinke the firſt 8 dayes, as were decent and covenient, and alſo ſo long as ſhee was ſicke, that

Wine forbidden to Women.

shee should have Wine by the councell of the Physitian, and that upon every solemne Feastivall day, she might lawfully recreat her selfe with one draught of Wine.

Cato the *Censor* made a decree, that they which were of propinquity to the wife, might kisse her, whereby they might learne if shee savoured of wine, and that seemed to be done by the example of *Egnatius Metentinus*, of whom it is said that hee slew his wife with a clubbe, because she drunke wine from the barrell, and that *Romulus* pardoned him of her death: and this grew to such a custome amongst them, that whensoever the husband returned home, he would kisse his wife & his daughters, marking by the odour and scent of their breath, if they had drunke

Kissing.

drunke wine or not. They were very severe against women surcharged with wine, because they did perceive that drunkennesse was the original cause of corporal corruption. *Romulus* permitted and gave to the Parents all power over their children, that by their owne judgement they might compell them to any kind of duty, whether they would restrain, beat, or keep them bound to rusticall works, or sell them, or kill them: *Numa* made a law that prohibited any lamentations or mournings to be made, for a childe if that hee died within 3 years of age, but if he were past 3 years of age, that then hee should bee lamented as many moneths as hee had lived yeares, and many other strange orders they had, the which be at large set forth by other authors.

Sobriety

The lively and quicke Wit of Adrianus *the Emperour.*

Adrianus was the fifteenth Emperour of *Rome*, o whom it is said, that he would at one time both write and declare his minde, and heare o thers, and talke with his friends

Sardinia.

IN the Countrey of *Sardinia* there is a certaine beast which they call *Muflo*, the like where of is not in all *Europe* beside. I hath the skinne and haires lik unto a Deere or Hart, horne like unto a Ramme, not lon but crooked and bending back ward about the eares, in big nesse he may be compared to

Buck

Bucke, it feedeth upon grasse onely and herbes, and keepeth most about Mountaines, very swift in running, and his flesh is good to be eaten.

There be no Wolves in this Countrey, nor no hurtfull kind of vermine, Fowle, or Beast, beside the Foxe; which of all foure-footed beasts there, is most hurtfull; being of like bignesse to other Foxes in *Italy*. In *Sardinia* a Foxe will kill a very strong Weather or Ramme, a Goate and a Calfe.

Some write that in this Countrey there is no Serpent or any venemous thing', but pestilent ayre, which commeth through corrupt puddles and waters. Also there is found in this Countrey a certaine herbe like unto a Baulme gentle, whereof if any man shall eate much, he shall pe-

rish, and dye laughing. Some say that there is a Fountaine and Spring in *Sardinia*, whose waters doe reprove theeves and robbers after this sort. If a theefe sweareth that he hath not committed the theft, and washeth his hands or eyes with the water of that Fountaine, by and by he is made blinde, and so he may be knowne; but if he hath not done the Felony, his eyes are made more bright and clearer then they were before: the notice of this famous Spring is growne out of memory in this our age.

The making of Sugar at Palermo in Sicily.

IN the fields about the City of *Palermo*, groweth great plenty of sweete Reeds, of whose juyce

juyce being well boyled, Sugar is made. First, they dung well their Fields, being not much distant from the Sea, and then doe they make Furrows and ranges somewhat high and eminent: Afterward in the Moneth of *March* they take the highest knots of the sweete Reeds, made bare and voide of leaves and rindes, the which they doe set and plant, that they pierce through the sides of the ranges with three or foure, having double knots even at one dinte, and so doe they fill all the ranges of the field: the earth is watered in Summer, and is kept from rankneſſe dayly, about the Winter Solstice, onely the roots left for another planting (for it lasteth the space of two yeares) the Reeds are broken and taken away, of whose ripe

ſweete joynts and knots divided and knit into ſmall parts, by the ſame artificious meanes that oile is made, the juyce that commeth thereof is purged and purified in one Caldron of three which are ſet in a ſtew, and afterward is ſtrayned through a courſe cloth, then they take a part of the juyce ſo ſtrained, and put it in another Caldron (for ſo they make it boyle againe) and out of this ſtreight wayes they powre it againe into the third Caldron, and they beate it, and ſtirre it boyling, whereof a kind of Sugar ſomewhat black is drawne and made thereof, the ſame being ſodden againe three times more, and after that once againe boyled, will be moſt fine and white Sugar. The other harveſt which commeth of the roots of the Reeds, except the field

field bee dunged in *May* month, will hardly come up to any profit. This kinde of Reed is full of knots in the ſtalk, as our common Reeds be, but yet not ſo empty within as they are, for it is full of ſpungeous matter like unto a Bulruſh, it hath a thinne barke and is full of ſweet juyce, which is preſſed out in this manner. They cut the body and ſtocke of it into many ſmal parts, and then put it in the preſſe, and the juyce that is preſſed thereout, they powre into a very cleane Caldron, and ſet it up in earthen pots, and ſo when it is waxen cold, it is congealed into a very commendable Sugar.

The mountaine called Ætna in Sicily.

Aetna is a marvellous hill for continuall burning with flames of fire, because it is full of Brimstone matter. It hath beene often times set on fire with terrible flames, as *Munster* maketh mention: the flames of it are in the night time horrible to be seene, because it shineth not as other fires doe. In the day time it burneth obscurely much like to the flame of Brimstone, whereof the Hill hath great store. The ancient writers have uttered many strange things of this, and especially *Strabo*, who saith, that hee was in the top of the hill, and there marked all things diligently. In the very top they affirme

affirme to be marvellous mutacionsand changes, for sometime it casteth forth great store of fire, and sometimes great flames and obscure smoke. And it is to be wondred at the heate of the fire, because it cannot bee tempered with any cold, nor could be dissolved through that heat. The higher part of the mountaine is full of ashes, which in winter are covered with Snow: the very top of the hill is plaine, and is in compasse about 20 furlongs. In the night time fire may plainly bee seene in the hill top, and in the day time a certaine obscure smoke riseth up: Many times continuall thundring is heard, being a terrour to the people, and black and burnt ashes are dispersed into divers places, & the aire is made noysome with a most terrible smoke.

The

The Philosophers assigne a reason hereof, because this Isle is in his inferiour parts full of caverns and Brimstone, of Allum, fire and water, and such like, that are able to feede and nourish fire. And fire cannot be without some vent or respiracle, but it will lift up it selfe, and therefore many hot bathes be found in *Sicily*.

The ayre also entring into the pores and caverns of the earth, stirreth up a flame, which seeking for issue and eruption, vomiteth and casteth forth smoke and fire, and in many places searcheth for venting holes and respiracles. Sometimes in the inward parts of the earth, such is the violence of the fire, that it expelleth and casteth forth with flames, burnt stones, and sand, and the heate which is included

cluded doth marvellously shake and move every side of th pri-vy holes and caverns.

Election of a King.

THere bee, that writeth the *Gothes* to have made this decree and caution: that none should bee chosen a King amongst them, except he were grosse and fat of body. Contrariwise the *Saracens* would not chuse any to be their King, except he were of a tall and leane body. The *Carthaginians* alwayes in the election of their King, did attend onely his vertue and magnanimity, and not his Nobility nor properneſſe of body.

Feare

Feare and care hindereth the growth.

FOr to be voide of feare and care, it is a great helpe to maintaine the ſtature, it doth corroborate the ſtrength, and confirmeth the ſinews: For feare and unquietneſſe of minde in youth, doth much enervate and weaken the ſtrength of the body, and a ſad and heavy ſpirit dryeth the bones too much, ſo that ſuch a body cannot take his juſt encreaſe.

The Rare Art and Myſtery of Printing, firſt found out amongſt the Maguntines.

FIrſt this noble Art to Print with Letters of *Tinne, Lead,* and

nd other mixt mettall, was in-
ented and found out almoſt in
our age, not above 200 yeares
gone: a divine and heavenly in-
vention truely, and a thing me-
morable and worthy to bee re-
membred, and no leſſe worthy
of grat admiration: but truely it
would have beene a great deale
more marvellous, if it had not
chanced to be ſo common. It
is ſtrange and ſcarcely credible
to be ſpoken, but yet more true
then truth it ſelfe, that one Prin-
ter may print ſo many Letters in
one day, that the ſwifteſt Scri-
vener or Writer is not able to
doe ſo much in two yeares.
This is an Almaine invention,
which was at the beginning in
great admiration, and of no leſſe
lucre and profit. The inventor
and firſt deviſer of this, was *John
Gutenbergius*, a man of worſhip,
equall

Common things be not ſtrãge

eqnall with a Knight, and at *Magunce*. The thing was first taken in hand with more boldneſſe and confidence then hope, about 16 yeares before it begat to bee common in *Italy*. The firſt beginning was at *Magunce* the *Germans* being the authors, with ſmall and little principles and foundations, but ſhortly by the induſtry of mans wit, it grew to that perfection, that now in our time it hath. Truely it had gone ill with all good diſcipline in theſe latter dayes, (if it were now to have his beginning) ſeeing that all are given to their bellies almoſt, and to unſatiable covetouſneſſe, for now they will ſcantly take up very good bookes in the high-wayes which in times paſt they could ſcantly buy for great ſummes of money. And of a truth, before

th

he invention of this Art, when they beganne to abject and neglect good Authours, all good Discipline might have perished with the Authours thereof, if this Art had not beene found out in convenient and happy time. By this all kinde of *Learning* hath encreas'd, and the noble Acts of all Nations are manifest to all the world: In like manner the memory and remembrance of ancient antiquity is restored hereby, and the divine Wisedome of the Philosophers, and whatsoever hath laine hidden in few written Copies these many ages in a few places, is now by this set forth to all immortality.

The Inventor of great Gunnes.

THe great Gunnes came first in use in the yeare of our Lord 354, and the first authour and inventor thereof was one *Bertholdus Schwartus* a Monke. Surely this man found out a marvellous worke, and that so many sharpe Wits could not finde out before in so many hundred yeares: the which divine and necessary invention, many have thought, and judged it to be a devilliſh and most pernicious device: the Arguments on both sides be these: It is evident that for covetousnesse, malice, and want of charity, in the end of the world, the evill people cānot be kept down by Lawes, nor that a man may safely

safely travaile whithout some danger of injurious people: for before the invention of Guns, the seditious tumults and factions of wicked and mischievous men, did spoyle and destroy the labours of good men in many places, and no man was able to assault and batter the forts and holds of such rebells & robbers where they did inclose themselves, without the help of such Guns and great Ordnance: therefore they doe not wel that condemne the inventer of these Gunnes, without the which neither good could live in safegard, nor yet Cities could bee of any force, and keepe their riches, nor Merchants could exercise their Merchandize and trafick, who are indeed the speciall parts of mighty and great Cittyes. Wherefore

let

let the enemies of Bombards and great Gunnes, ceaſe to contemne the gifts of God, except a man will imagine the gaping mouth of a Dog, and his teeth made for to bite, and ſo to be condemned; and the hornes in a Bull, or an Oxe, not to be the good worke of the Creator.

But no wiſe man will condemne theſe parts of nature given in the ſtead of weapons: let them reject the abuſe as in an Oxe and a mad Dog, it is better to lacke both hornes and teeth. For there is no kinde of creature the which evill men will not abuſe. Some deteſt this as a plaine deviliſh deviſe, and that nothing could be more wickedly deviſed under *Heaven*, becauſe all flagitious and wicked nations, as the *Turks* & *Tartarians*, being the cō-

mon

non plagues & scourges of the world, doe occupy them for the destruction and consuming of good men: in this case no manhood, no fortitude, nor strength of body, no warlike policy, no weapons nor instruments, no strong holds, nor Towers of stone, can profit or doe good. For these torments which shoote stones and Iron peeces, and great flames of fire, doe waste, destroy, and overthrow all things, and bring them to nothing. One shot destroyeth an hundreth, or two hundreth men in an army, be they never so well harnessed. There be many kindes of Bombards and great Gunnes, which are to bee learned nominately of them that for warlike have employed great paines in the use and and experience of such things.

A nota-

A notable History of a thing done at a Town in Germany called Bingium.

NIgh unto the towne of *Bingium*, almost in the middle of the water of *Rhene*, is a certain Turret called the Tower of Mice, the name whereof was attributed to it upon this event. In the yeare of our Lord 914 when *Otto* the great had the Empire and rule, there was a certaine Bishop of *Maguncе*, named *Hatto*, who was the abbot of *Fulden* before, in whose time there was great famine in that countrey: this Bishop when hee perceived the poore to bee oppressed with great famine, did congregate and gather together, a great number of the

poore

poore into one great Barne, and set the Barn on fire, and so burnt them: For he said that they did not differ from Mice, which consume and waste Corne, being profitable for nothing: But God suffred not so great tyrany unrevenged, for he commanded the Mice by great flocks, and with a multitude to invade this Bishop without pitty, and to afflict and vexe him both day and night, and to devoure him quick. But this Bishop flying into this *Tower* (that I spake of before) for refuge, thinking himselfe to be safe in the middest of the water of *Rhene*, and free from all gnawing and bitings of Mice, was much deceived, for all this profited him nothing, because the Mice came without number over the water *Rhen*, swimming & ready to exe-

No humane policy can withstand Gods iust iudgment.

cute the just judgement of God: The which thing the miserable Bishop perceiving, at the length yelded and gave up his life amongst the Mice. There bee some that write moreover of him, that the Mice did gnaw and eate out and utterly extinguish his name from the walls and hangings. The like and more horrible history, you shall finde in *Polonia*, where the King and the Queene and their children were consumed of Mice.

The Bathes called Badenses in Germany.

THe waters of the Bathes of *Baden*, have this property, that feathers of Fowles being boyled in this water, may be cleane taken away from the skinne, and Swines haires from thei

their skinnes, whether they bee cast living into this Water, or chafed with it being dead. These waters have the property of Alum, Salt, and Brimstone: therefore they be good for such as have hard fetching of their breath, and stopping of the breast, which things rise of cold fluxes of the braine, they bee medicinable for moist eyes, and bizzing and ringing of the eares, for trembling parts and astonied, for the crampe, and other diseases touching the sinewes, which come of cold humidities: they be good for such as have a cold stomacke, moyst and ill of digestion, and those that suffer griefe of the liver and splene through cold. Also for such as are troubled with the dropsie, or have any griping in the guts, they helpe such as bee

troubled with the ſtone, and women barren and unfruitfull, they take away the griefe of the mother, and doe repreſſe the evills of the wombe, and the inflation of the thighes, they heale ſcabs, wheals, and ſcars, and have a very good property in helping the gout. See the third booke of *Munſters Coſmography*, for the nature, vertue, and wholſome properties of the Bathes in *Valeſia*.

The Herneſewe.

THE *Herneſewe* is a Fowle that liveth of the water, and yet ſhee doth abhorre raine and tempeſts, in ſo much that ſhee ſeeketh to avoid them by flying on high. She hath her neſt in very high trees, and ſheweth as it were a naturall hatred againſt the

the goſſehauk and other kind of Hauks, as the Hauk contrariwiſe ſeeketh her deſtruction continually: when they fight above in the ayre, they labour both eſpecially for this one thing, that the one might aſcend and be above the other, if the Hauk getteth the upper place, hee overthroweth and vanquiſheth the *Herneſewe* with a marvellows earneſt flight, but if the *Herneſewe* getteth above the Hauk, then with his dung he defileth the Hauk, and ſo deſtroyeth him, for his dung is a poyſon to the Hauke, and his feathers doe putrifie and rot after it.

A monster borne nigh unto Worms in Germany, in the yeare 1495.

A Woman was delivered of two female children, whole and perfect in bodies, but in the top of the Forehead they were joyned, and grew together unseparably, so that they must needes behold one the other. They were compelled by force of this naturall conjunction to goe both together, to sleepe and rise together, and when one went forward, the other went backward: their noses did almost touch together, their eyes did not looke streight and forward, but onely side-wayes, because a little above their eyes their foreheads cleaved, and did sticke fast together; they lived until

untill they were tenne yeares of age, and then when the one of them dyed, and that was cut away from the other living, shee that lived, died also within a little after, of a wound that she tooke in the head, by cutting away of her fellow, or rather by a corruption in the braine, which came of the stinke of the wound and putrefaction.

The occasion of this monster was thought to be this. Two women talked together, where of the one was with child, the third woman comming suddenly upon them, & unlooked for, thrust the heads of those two which were talking together, so that they dashed and touched each other, whereof the woman that had conceived already, being made affraide through strong imagination, gave, and printed

the signe of the rushing of their heads in her two children.

How scrupulous the Iewes be to doe any thing on their Sabbath day.

IT chanced that at *Magdeburg* in *Germany*, about the yeare of our Lord 1270, a certaine *Iew* upon the Saturday fell into a Jakes, out of the which hee could by no meanes deliver himselfe: hee cryed therefore pittifully for the helpe of his fellows, at the length some of his companions came, and they with lamentable voyces shewed that it was their *Sabbath day*, and therefore not to bee lawfull for them to use or exercise the labour of the hands. Whereupon they exhorted him patiently to beare the thing untill the next day,

day, that it might bee lawful for them to travaile in the helping of him out. This matter at the last came unto the eares of the Bishop of that place, who was nothing favourable to the *Iews*. The Bishop understanding that the stubborn *Iews* for the scrupulous observation of their Sabbath day, would not helpe their brother out of the jakes, commanded upon paine of death, that they which did so curiously observe their owne *Sabbath day*, should in like manner as religiously observe and keepe with the like solemnity the next day after, being the *Christians* Sabbath day. This was an hard case; what should they now do? upon paine of death they must obey. In the meane time the miserable *Iew* in the jakes was enforced to abide two dayes and two nights

in great filth and ſtinke, and danger of his life. The like Hiſtory you ſhall finde in *Fabians* Chronicle.

The Famine of Ieruſalem.

SVch was the Famine that this famous Citty and her people did endure in the 72 yeare after Chriſts time, that an infinite multitude periſhed within the walls through Famine; & ſo many periſhed for food, that they were not to be numbred: for in every place where any Corne, or other victualls was heard, they preſently reſorted thither, and by force of Armes aſſaulted their deereſt kindred and friends, and fought with them, to take the food even from little infants, even like madde Dogs greedy of meate, and in that

that insatiate manner, that they gathered together such things to eate, as the most filthiest living creatures in the world would have loathed: They did eatte he hides of Horses boyled in a little water, to make the skinne a little tender; their shooe soles they did eate, and their Belts and Girdles from their Loynes they tooke, and likewise the skinnes that covered their Targets or Shields, did they mince and cut to satisfie their greedy stomacks: A little bottle of Hay was sold, weghing twelve pound, at foure pieces of Silver: But great and fearfull is it to relate, of one *Mary* dwelling beyond *Iordan*, the daugter of *Eleazer*, of the town or village of *Vitezotia*, and by interpretation the house of *Hyssop*, descended of noble and

rich

rich ſtocke, flying with her Friends into *Ieruſalem*, for feare of the enemy *Titus*, who beſieged the City: And in length of time ſhee wanting her naturall food, was compelled to do that which nature abhorred, and then through extreame want, tooke her ſon, whom ſhe loved dearly, which lay ſmiling on the bed, & with teares in his eyes like Diamonds, glittering to ſee his Mother, which he no way could relieve, bewayling her hard fortune, ſaid, My deare, but oh miſerable child in this *war*, *famine*, and *ſedition*, for which of theſe ſhal I reſerve or keepe thee? for if the *Romans* overcome us, thou then art a ſlave, yet *famine* will prevent *bondage*, or elſe *ſedition*, worſe then them both: She being then reſolved, tooke a Faulchion, and ſtrucke off her ſonnes

head,

head, and said, Be thou food for mee, which have formerly fed thee in my wombe; therefore now thou shalt be meat for me: a terrour unto the seditious, a tragicall story to bee related of by posterity, and that which is onely yet unheard of amongst the calamities of the *Iews*: And after these words she cleav'd his body in twaine, and did seeth or boyle the one halfe of him, and did eate of it; the other part she reserved in obscurity. The souldiers smelling the sent of that execrable meate, came to her house, and threatned her with Death, unlesse shee would relieve them as shee had done her selfe, or shew them the way or meanes how they might come by some victualls to satisfie their hunger, shee presently & in a trembling manner,

told

told them, shee had kept a good portion thereof for them, and on a sudden uncovered the other part of her sonnes dead body which she had uneaten, at which sight they were strucken with amazement and horrour: But the woman said, This is truely my son, and mine owne act or doing; taste of it, for I my selfe have eaten sufficiently thereof: Be not more effeminate and childish then a woman, not more mercifull then a mother: and if *Religion* or your *Conscience* cause you to refuse this my sacrifice, I have with a good appetite eaten of it already, and will eate the rest. Then the seditious souldiers departed from her, and bruted abroad in the Citty this hainous crime, and every man having before his eyes this execrable fact, trem-

rembled, as though himselfe had done the deed: and now all that were vexed with this scarity and famine, hastened their owne deaths, and cast lots day-y who should be the next to be acrificed, accounting himselfe noſt happy, that dyed before ie felt this famine.

Of wilde Bulls in Prussia.

THere be wilde Bulls in the Woods of *Prussia*, like unto the common sort o Bulls, saving that they have shorter hornes, and a long beard under the chinne. They be cruell, and spare neither man nor beast, and when any snares, or deceit is prepared to take them, or they be wounded with arrows in the Woods, they labour most vehemently to revenge their wounds upon them that gave them, the which thing if they can-

cannot doe, rushing and stumbling on trees, they kill themselves. They be of such bignes, that 2 men may sit betwixt their hornes.

Of Iseland.

IN this Countrey from the 10 of June, for a moneth space or more, they have no night at all, and about the tenth of December they have no day at all. The people live in Dens and hollow places in hills sides, with them Mountaines and Hills are insteed of Townes, and spring waters for delicate drinks.

An happy Nation whose poor estate none doth envy, and so much the more that it hath receiued Christianity. The Merchants of England and Denmark, doe not suffer them to be con-

ontent with their owne but, by
aſon of the great fiſhing there,
ey repaire thither oftentimes,
id with their Merchandize
ey carry thither their vices
nd enormities.

They have learned now of
te to brew with malt, and have
ſt the drinking of plaine wa-
r. They have alſo Gold, and
ilver in admiration, as well as
her Nations. The King of
enmark, that ruleth alſo *Nor-*
ay, maketh a ruler among them
arly, all things be common a-
ongſt them ſaving their wives:
ey eſteem their yong cattel as
uch as their children, & of the
oorer ſort you may ſooner ob-
ine their Childe then their
attell. They honour their
iſhop as a King, to whoſe will
id pleaſure all the people hath
eat reſpect, whatſoever he de-

termi-

mineth by Law, Scripture, or by
cuſtome of other Nations
that they doe curiouſly ob
ſerve: and yet now the Kin
hath compelled them to take
ruler. They have ſo great ſtor
of fiſh in this Iſle, that they
make their ſales of them in pile
as high as houſes: they live mo
commonly there by fiſh; fo
the great penury of wheat an
corne, which is brought unt
them from nations, that wit
great lucre and and gaines, ca
ry away fiſh for it.

A ſtrange hill.

There is a notable Hill c
Mountaine called *Hecla*, nc
farre from which be Mines c
Brimſtone, the ſinglar Merchar
dize of that Country: For dive
Merchants loade their ſhi
with it: when this Hil doth rag
it thundreth terrible noyſes,
caſteth out ſtones, it belchet

ut Brimstone, it covereth the arth so farre round about with he ashes cast forth, that unto the twentieth stone it is unabited: they that desire to ontemplate the nature of so reat flames, and therefore adenture more nigh unto the Hill, are suddenly swallowed nd consumed with some notble gulfe or vorage, for there e many such blasts so covered nd hidden with ashes, that none an sufficiently beware or take ieede of them, and there conneth out such a fire from that Hill that consumeth Water, but tubble or straw it doth not burne. This place is thought of some to be the prison of ununclean soules: For the Ice being divided and broken into many parts, swimmeth about the Isle almost eight moneths, and being

being broken and bruiſed wit
ruſhing upon the banks, with th
beatings and noiſe of the crac
king againſt the banks and rock
giveth ſo horrible a ſound, al
moſt repreſenting the miſerabl
lamentation of humane voyc
and weeping, that it maketh th
ruder ſort, the more ſimple an
unwiſe, to beleeve that men
ſoules bee tormented there i
cold. The inhabitants uſe in
ſtead of bread (whereof the
lacke ſtore) fiſh dryed, mad
hard, and ground to meale: an
yet out of divers Countrie
Wheate is brought unto them
but not ſo much as may ſuffice
There bee ſpirits commonly
ſeene, ſhewing themſelves ma
nifeſtly in doing ſuch things a
belong to men, but eſpecially
they appeare in the formes o
ſuch as have beene drowned o

deſtroy-

estroyed by some other vio-
nt chance, and thus doe they
ppeare commonly in the com-
ny of such men as have had fa-
iliar acquaintance with the de-
rted, and doe use them so in
l points, that they be taken
anytimes for the living per-
ns in deed, of such as be igno-
nt of their deaths, offering
eir right hands for acquain-
nce: and this falsehood and
roneous sight cannot bee per-
eived, before the spirit it selfe
anisheth out of sight, and con-
meth away: being required of
eir familiars to come home,
nd to see their Friends againe,
ith great sighes and weeping
ey answer, That they must go
Hecla the Mountaine, and so
ddenly they vanish out of
ght.

of

Of the Countrey called Laponia.

IN *Laponia* the people be of meane ſtature, but they be o ſuch agility of body, that be ing girded and prepared with ſheafe of arrowes and Bow, the will ſuddenly paſſe through a hoope or circle, whoſe Diame ter is but halfe a yard.

They bee taught the Art o ſhooting from their childhood and a Boy there ſhall have n meate before hee can touch hi marke with his arrow. Whe the Sun goeth downe after th *Equinox* in *September*, they hav one continuall night for thre Moneths, almoſt all whic time they have no other light but as it were a twiter light, an when the Sunne commeth t

then

hem before the *Equinox* in *March*, they celebrate that day s a festivall day with much so-emnity.

Of Whales.

THere bee great Whales as bigge as Hills almost, nigh unto *Iseland*, which are some-imes openly seene, and those will drowne and overthrow Shippes, except they be made afeard with the sound of Trum-pets and Drummes, or except ome round and empty vessels be cast unto them, wherewith hey may play and sport them, ecause they are delighted in playing with such things. Some-imes many cast their anchors upon Whales backes, thinking them to be some Isles, and so become in great danger. Many

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in *Iseland* of the Bones and Rib of such monstrous Whales make posts and sparres for the building of their houses.

Munster saith this is a good remedy against such dangerous Whales, to take that which the *Apothecaries* call *Castoreum* and temper it with water, and cast it into the Sea for by this as by a poyson they are utterly driven and banished to the bottome of the Sea.

How a marvellous horrible Dragon was destroyed in Polonia.

IN *Graccovia* a Citty of *Polonia*, there was a marvellous horrible and huge Dragon which consumed and devoured

all things, and was the cauſe of great damages, for when hee came out of his denne under the mountaine, hee did rape and ſnatch all kind of cattel, and men wandring uncircumſpectly, devouring them with his horrible jawes. *Gracchus* being very ſad and lamenting this matter, commanded three ſeverall bodies to be caſt unto him every day: for being contented with thoſe, he would looke for no more. The which thing although it was grievous, yet hee perſwaded, that three, either of ſheepe, or of ſome other cattell ſhould be offered him every day, wherein Brimſtone and ſome fiery powder, or device of flame, ſhould be included, hidden, and mingled with waxe, and pitch privily, for ſo that beaſt and Dragon being provoked with

naturall greedineſſe, or with a rapacious famine and hunger, devouring without reſpect or choiſe the offered prey, by little and little was weakned and extinguiſhed.

The like example is read in *Daniel* the Prophet.

A ſtrange Hiſtory of a King devoured of Mice.

THere was in *Polonia* a King named *Pompilius*, who was wont in all his execrations and and curſes to ſay, I pray God the Mice may devoure me. Truly with evill luck and foreſpeaking evill to himſelfe and to his for the Mice devoured his ſonne, who was alſo called *Pompilius* after his Father. This ſonne after the death o

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much that the water entring in at the holes gnawne by the Mice, did threaten and signifie danger of drowning, and therefore the shipmen fearing suffocation in the water and drowning, brought the ship to the banke on the land, where another great of Mice meeting with the other, did more vehemently vexe him then the first: these things being openly seene and knowne, they that afore were defenders of him and his children, perceiving this to bee GODS punishment and revengeing fled away

Now *Pompilius* being without al such as may comfort and helpe him, went into an high Tower in *Crusnicza*, where the Mice clyming up with most swift course, did consume and devoure his two Sonnes, his

wife, and the flagitious body of *Pompilius*. Behold and marke, there is no counsell or power can take place against God the Lord of all: little small vermin, weake and timerous mice did miserably destroy *Pompilius*, as Lice being a very little and smal vermine, and of lesser force then mice, did bring to ruine and destruction *Arnolphus* the Emperour, eating and wasting his flesh, his marrow and guts, so that the Physitians could doe no good at all, the whole substance of the body being so eaten, that there was nothing but gristles, and onely bones left.

An Emperor eaten with lice.

A Beare seeking for honey, was the cause of delivering a man out of an hollow tree.

IN *Muscovia* there is found great store of Honey in hollow trees, and that which is old honey, is left and forsaken of the Bees, so that in the stockes of marvellous great Trees, the dilligent searchers may finde wonderfull plenty of honey-combes. *Demetrius* sent as Embassadour to *Rome*, declared there before a company of learned men, that a yeare or two before hee came out of the country to *Rome*, a poore Countrey-man being a Farmer in the next Village by him, searched the Woods and Trees for the gaine and profit of honey, and

eſpying at the length a very great hollow tree, climed up into the top of it, and lept down into the hollowneſſe, ſo that he ſunke, and did ſtick faſt in a great heape of Honey, even to the breaſt and throat almoſt, and ſo remained faſt in that ſweet poyſon, that all hope of any deliverance was cleane gone, when hee had continued two dayes, and fed and maintained his life onely by Honey, conſidering that with himſelfe that hee was now ſo reſtrained from the liberty and helpe of his hands and feet, that with them he could make no ſhift to get out, and if he ſhould cry out with open mouth and full voyce, that this could nothing prevaile in ſuch a ſolitude and v-ſt place of wood and trees, becauſe it was not poſſible that the

the ſound of his voyce and cry, could goe far out of the hollow tree, ſo that it might come to the eares of travailers and paſſers by: all theſe things when hee had deliberated in his minde, now deſtitute of all help and conſolation, hee beganne utterly to deſpaire: and yet by a marvellous and incredible chance hee eſcaped, being delivered and drawne out by the benefit of a great Beare, when that by chance this Beare very deſirous and ſearching for honey, moſt haſtily ſcaled that tree, and let her ſelfe downe into the hollowneſſe thereof, with her hinder feet firſt downward, after mans faſhion, about the Raines and Loynes of the which beaſt, the man claſping and taking faſt hold, mooved and ſtirred the ſaid Beare to

leape out, and violently to enforce her selfe out of the Tree, being driven so to doe for very suddain fear, and for the strange handling and holding about her, and also through the great outcryes and noyses that he made. And thus the Beare by violence delivered her selfe, and the man also from the hollow tree, and from great feare.

Of Beares.

IN the countrey of *Muscovia* there is great plenty of Bears, seeking & preying every where for Hony and Bees, not altogether for the filling of their Bellies, but also for the helping of their eye-sight; for their eyes waxe dimme and ill oftentimes, for the which cause they doe especially desire the Honey-combes,

combes, and that their mouthes ſtung and wounded of Bees, might eaſe the heavineſſe of their heads in bleeding. The head in Beares is very weake, the which in Lyons contrary-wiſe is moſt ſtrong. And therfore when neceſſity urgeth that they muſt needs tumble from ſome high rocke, they tumble and role downe with their head covered betweene their clawes, and oftentimes by douſts and knocks in gravell and ſand, they are almoſt exanimate and without life. They ſcale trees backward: they moleſt and vexe Bulles, with their clawes hanging about their mouthes and Hornes. A Beare bringeth forth her yong according to *Pliny*, after thirty dayes paſt, and that commonly five. The yong Beare at

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the first comming forth as it were a white piece of flesh, without forme or shape, somewhat bigger then a mouse, it is without eyes or eares, onely nayles and clawes doe appeare outward. But the shee Beare never leaveth licking this rude and deformed yong flesh, untill by little and little, shee bringeth it to some forme and shape: when she goeth to the den that shee hath closen for her, shee commeth creeping with her belly upward, least the place might bee espyed through her steps, and there she being with young, remaineth foureteene dayes without any motion, as *Aristotle* saith. But without meate shee continueth 40 daies, onely being sustained with the licking of her left foote, then after this when shee chanceth upon

upon any meate or foode, ſhee is filled beyond meaſure, and this ſatiety is helped by vomiting with eating of Ants, the yong for fourteene dayes ſpace daies ſpace is oppreſſed with ſuch heavines or ſleep, that they cannot bee awaked or ſtirred up from their drowſie heavineſſe, neither with pricking, nor with wounding; and in this meane ſpace of ſleeping they waxe fat maruellouſly. After 14 dayes ſpace they awake from ſleepe, and begin to licke their former pawes, and ſo live they for a time: and it is not manifeſt with what kind of meate they ſhould live untill the ſpring time, but then they begin to run abroad, and feede of the yong ſprings and trees, and ſoft tender herbs, meet for their mouthes. In this Countrie of *Muſcovia*, there is great

great ſtore of the beſt furres and skinnes, and that this is their chiefeſt merchandize in that Countrey.

The treaſure that was found in the Temple of Jeruſalem *by the Souldiers.*

THe Temple being conſumed with fire, the Souldiers put all the *Iewes* that they found about it to death, and carryed away all they could finde, ſparing neither old nor young, infant, or Prieſt, Magiſtrate or Senate whatſoever: And afterwards the *Roman* ſouldiers thruſting forwards one another, being greedy of gaine, ſought where to get into the Temple, where the fire was aſlaked, entered the Treaſure-houſe where the ſacred money was

was kept, by which meanes a great part thereof was stolne away by the souldiers, and *Sabinus* by name, to all mens knowledge which stood by, carryed away 400 Talents. The souldiers beholding the gates of the Temple, and of the Treasure-house to be of massie Gold, were confident that there was nothing else but Gold, and in great plenty, which they possessed without any deniall, and bore, and carried away upon their shoulders an infinite treasure of money which we cannot value: and great was the losse and spoile of their Cups and Challices, being all of Gold, which were broken and defaced, which the Priests did offer their coine to their Gods in, beside the Table which was of 2 Cubits high, and 4 Cubits in length,

length, all of Gold; likewise the covering, and rich habits and vestments, and the two silver Trumpets which the Priests wore at the time of their Sacrifices, were all consumed by the fire; thus by their Enemy and their owne incrudulity was their Temple burnt, their City defaced, and their treasure consumed, which was the glory and renown of the whole world.

Lycurgus.

Lycurgus was a noble Philosopher of *Sparta* in *Greece*, who erected a civill estate of the Citty with his noble institutes and Lawes, whereas before times of all the *Grecians*, the *Lacedemonians* were worst nurtered. *Lycurgus* taking the matter boldly in hand, did abrogate

abrogate all their Lawes, institutes, and old rites of living, and did erect a great deale more civill ordinances & more cõmendable. First, there were 28 Segniors elected, which should provide that the popular estate should not grow out of frame altogether, and also that they which had the rule, should not goe about any tyranny. Hee tooke away utterly all use of Gold and Silver, and brought in money of Iron, and then was all occasion of Felony taken away. The Iron whereof he made his money, being as red as fire, he put out in vinegar, that it might be meete for nothing afterward through his softnesse. Hee cast out of the Citty all Arts as unprofitable for that purpose, and yet most part of Artificers, when

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the use of gold was taken away, departed from thence of their owne accords, seeing that Iron-mony was not in use amongst other Nations. Then that hee might the better take away all luxury and rioting out of the City, he appoynted common meetings at banquets and feasts, that poore and rich indifferently might meete together at their feasts, and feede all upon the same kinde of banquet. Hereby there was inflamed great anger of those that were wealthy and mighty, and they falling upon *Licurgus* with great force, caused him to lose one of his eies with the blow of a staffe. Wherefore a law was made, that the *Lacedemonians* should no more enter into their feasts with a staffe. Every one gave yearely to this feast one bu-

shell

shell of flower, eight gallons of wine, five pound of cheese, five pound, and a halfe of figges. Children did frequent this as a schoole, or exercise of all temperancy and civill discipline; there they did learne to accustome themselves in ciuill talks, and to use honest pastimes, and to jest and bee merry without knavery. Their Virgines were exercised with running, wrastling, barriers comely mooving, and gesture with quaiting, casting of the bowle, hammer, or such like; so that idlenesse and effeminate delicatnesse taken away, they waxed the stronger to tolerate and suffer the paine of Childe-bearing. Children after they were seven yeares of age, had their exercises with their equalls, and of necessity did learn letters; they were noted

noted and shorne to the very skinne, they went bare-foot at 12 yeares of age, they might put on one coat after the Countrey fashion, they neither knew bathes nor fomentations, they tooke their rest in beds made with reeds, they might goe to the Feasts of their elders and betters, and there if they did steale any thing, and were taken with the theft, they were corrected with whips, not becaufe it was unlawfull to steale, but becaufe they did it not privily enough with craft and subtilty. *Lycurgus* removing all superstition, permitted the dead bodies to be buried in the Citty, and alfo to have their Monuments about the Temples.

It was not lawfull to ingrave or write the name of the man or woman upon any Grave, but

such

o old aged men, and not to rich nd noble men: he granted unto Kings the power of the warres, o Magistrates judgements and yearely succession, to the Senate the custody of the Lawes: to the people the election of the Senate, or to create what officers they would. These Lawes and new institutes because they seemed hard and streight, in comparison of their loose customes and Lawes before used, he fained *Apollo* of *Delphos* to be the authour of them, and that he had them from thence. At the last, to give eternity and perpetuity to his Lawes, he bound the whole Citty with an Oath, that they should change none of those things which hee had enacted and prescribed, before that he did returne againe, saying, that he would goe to the Oracle at

at *Delphos*, to aske counsell what might be changed or added to his Lawes.

Hee tooke his journey to the Isle of *Crete*, and there lived in baniſhment. He commanded alſo dying, that his bones ſhould be caſt into the Sea, leſt that the *Lacedemonians* if they were brought to *Sparta*, ſhould think themſelves abſolved and diſcharged of their oath that they made, for the not changing of his Lawes.

The Ceremonies of the burials of the Kings of Lacedemonia.

THE Kings of *Sparta* when they be dead, Knights and Purſevants declare the death of the Prince throughout all the whole Countrey, the women going

going round about the Citty, doe beate and ring upon basons and pots. And when this chanceth, it is meete that out of every house, two which are free, the male one, the female the other, should make a shew of lamentation and mourning, and for the not doing thereof great punishment is appointed, and the lamenting & crying out with miserable out-cries, say that the last *King* ever was the best: whatsoever *King* perisheth in war, when they have set forth his picture & image, they bring it into a bed very faire and well made, and they consume ten dayes in the Funerals of him: and there is no meeting nor assembly of Magistrates, but continuall weeping and lamentation; and in this they agree with the *Persians*, that when the King is dead, he

that succedeth, dischargeth from all debts, whosoever oweth any thing to the King or the Common-wealth. Among the *Persians* hee that was created King, did remit to every Citty the tribute which was due.

The Lawes of Draco.

ALL the Lawes which *Draco* made, appointed death almost for a punishment to every offence. Hee made a Law that they which were convict of idlenesse and slothfulnesse, should loose their lives. In like manne that they which stole herbes o fruit out of other mens grounds that they should dye for it. Th same Law of paracides: where upon *Demades* was wont to say that the Lawes of *Draco* wer written with blood and not wit Inke.

The Lawes of Solon.

SOLON made a Law, that those which were condemned of paracide, and of affected tyranny, should never be received into any office, and not onely these hee excluded from all kinde of dignity, but such also as would follow neither part when any tumult or sedition were in the City, thinking it to be the part of an ill Cittizen when he had provided well for his owne safety, to have care or respect of common affaires: this also was a strange decree of his making, that such women as had husbands nothing meet for venerous acts, should take one whom they would choose, of their husbands kinsfolkes without danger. He forbad lamenta-

tion & mourning in anothers funerall, and that the sonne should not give any helpe or refreshing to his Father, if so bee that hee caused him not to bee brought up in some art necessary for the use of life, and that there should be no care betwixt the parents & them that were born bastards and in unlawfull matrimony.

For hee that doth not keepe himselfe chaste from the company of harlots, doth plainly declare that he hath no care of the procreation of children, but of libidinous pleasures, & doth deprive himselfe of his just reward. He would have a commot adulterer taken in adultery to bee slaine scot free without any danger. Whosoever did violently misuse any maids or virgines, he would have them mulcted or amerced with ten grotes, the

which was a great sum of mony
n his coyne.
Whosoever had brought a *wolfe*
by him overcome, should have
ive groats to be gathered of the
ommunalty, and if it were a
he *Wolfe*, he should have but
ne groat. It was a custome a-
nong the *Athenians*, to per-
ecute that beast which was as
vell hurtfull to their cattell as
o their fields. Hee comman-
ed that the children of those
which perished in War, should
e brought up and taught of the
ommon charge, wherwith ma-
y being encouraged, did stout-
y fight in battaile: and who-
oever lost his eyes in battaile,
ould be kept of common char-
es. He made a law also, that he
ould not have the wardship of
he childe, to whom the inhe-
tance might come after the

death of the child. And tha
whosoever thrust out anothe
mans eye, that hee should los
both his for it.

Another Law of his was, tha
no man should take away tha
which he laid not there, and i
any did the contrary; it shoul
be judged a capitall offence.
the Prince were taken or foun
drunken, that he should dye fo
it. Hee permitted honey an
waxe to bee carryed into othe
Countries. He thought no ma
meete to be free of a Citty, bu
the craftsman which came wit
his whole family to *Athen*
or else was banished from h
owne Countrey.

Of Dame Flora.

THe Lady which the Poets call *Dame Flora*, was a notable and common harlot, who when shee had gotten great Riches by common ribaudry, made the people of *Rome* her heire, and left a certaine summe of money, with the yearely use, whereof the day of her Nativity should bee celebrated in the setting forth of goodly playes; the which thing because it seemed detestable to attribute a certaine solemne dignity to a dishoneſt thing, they feigned and surmised her to bee a Goddesse, that had the rule and government of *Flowers*, and that it was meete shee should be reconciled with Ceremonies, that through her helpe Fruites and

trees might floriſh and proſper.

Of the Ieat ſtone.

IN ſome part of *England* and *Scotland*, there is great ſtore of the beſt *Ieat-ſtone*. If any body drinketh the ponder of this ſtone in water, if the ſame body be contaminate with libidinous acts, the ſame body out of hand ſhall be enforced to make urine, and ſhall have no ability to keepe it back. But if a Virgine drinketh o't it, there is no power to make urine follow.

Of the Burialls of the Turke, and of divers obſervations and Cuſtomes.

WHen any dyeth amongſt the *Turkes*, they waſh his Carcaſſe and cover

cover it in very faire linnen clothes. Afterward they carry the body out of the Citty into some place; for they thinke it an hainous thing to bury one in the Temple. Their monkes go before the Herse with Candles, the Priests follow singing untill they come unto his Sepulcher or grave: if it be for a poore man that is dead, they gather mony in every street for the labour and paines of the religious; and that they offer unto him. The friends of the dead commeth oftentimes to the grave weeping and bewailing, and they set the Sacrifice of their meats for the dead upon the monument; as bread, flesh, cheese, egges, milke, and the feast is of nine dayes space after the manner of the Ethnicks, and all this is eaten for the

foule of the dead, of the poore, or elſe of the Fowles of the ayre, or Ants; for they ſay it is as acceptable unto God, to give and offer almes to bruit beaſtes and Fowles needing it, as unto men, when it is offered for the love of God.

There bee ſome that ſet Birds at liberty to fly, which were reſtrained and ſhut up, giving money according to to the value of the birds. Some caſt bread to fiſh in the water for Gods ſake, ſaying, that they ſhall get of God a noble reward for ſuch bounty and pitty towards thoſe that need it. The *Turkes* have alſo three divers manners of waſhing them, the firſt is a ſprinkling of all the whole body with Water, and that this ſhould not be in vaine nor fruſtrate, they ſhave the haires

from

from every part of their body, saving onely the beards in men, and the haires upon womens heads. And yet they wash them very curiously and kembe them often, therefore in the more famous Cities there be Bathes which they use continually. Where there bee no such, they have some secret place prepared to wash them in houses, that they may bee well clarified with water before they go out of the house. They have another kinde of washing nothing necessary, as when they ease nature of superfluities. For then in some secret place they wash their secret parts, there is none seene standing or upright when hee delivereth nature of superfluous burdens. The third kinde of washing is to purifie the instruments of sences wherein they

they wash both hands and arms, even to the elbowes, then their mouth, their nostrills, and all their face. Both men and women doe make a scraping of filthy places every moneth twice or thrice, but especially when they frequent the Temples, otherwise they should be burnt as violaters & prophaners of a sacred place. They use such severity in warre, that no souldier dare take away any thing unjustly, for if he doth, he shall be punished without mercy: as you shall read in this discourse of the 3 severall deaths that the *Romans* and the *Iewes* punished their offenders withal.

They have ordinary keepers and defenders of those things as be in souldiers waies, the which are bound to maintaine the Orchards and Gardens, with their

their fruits, about high waies, so that they dare not take an apple or such like, without the licence of the owner. For if they did, they should suffer death for it.

Of this writeth one *Bartholomew Giurgevitus*, that was captive thirteene yeares in *Turkie*, after this sort. When I was in the *Turkes* army in his expedition against the *Persians*, I did see a certain Horseman headed, with his Horse and Servant also, because his Horse being loose entred into the fields of another man. None of the Princes or Dukes possesseth any Prouince or Citty, as rightfull inheritance, nor they they cannot leave any such thing after their death to their children or successors, without the cõsent of the king & supream gover-

governour. But if any Duke desireth to have any certaine possessions, it is granted to him upon this condition, there is a certaine note of the price, and of the rents, and revenues of those possessions. The *Turke* knoweth also how many souldiers may be kept with that yearely revenue, and so many souldiers hee enjoyneth him to keepe, the which ought alwayes to be in a readinesse at every commandement, other the Lord shall lose his head, if he did not answere his duty and office.

How the Christians taken of the Turkes in warre be handled, and tormented, and how they are made free.

THe Emperour of the *Turks*, when he maketh is expedition against the *Christians*, he hath alwayes wayting upon him a company of Butchers, and fellers of Boyes to abhominable uses, who carry with them a great number of long chaines, in hope of bondmen and captives, wherein they linke and binde 50 or 60 easily by order. The same men do buy also of such as have booties or preys, as many as have not perished with sword, the which thing is permitted them upon this condition, if they give unto the Prince the tenth

tenth or tithe of their bondmen, prisoners, and captives. The other it is lawfull for them to keepe to their owne use and merchandize; and there is no better nor more plenteous a Mart amongst them, then of bond-men.

The *Emperour* doth so separate the old men and the youth of both kinds which commeth to him in the name of the tenth or tithes, that he selleth them of ripe age for the plough and husbandry: Young maides and young men he sendeth away to a certaine place, to be instructed in certaine Arts, that he might use them afterward more commodiously: and first they goe about this to make them deny their Christian Faith, and then to have them circumcised, and when they are once entred

into

into their *Ceremonies*, according to every mans disposition and wit, he is appointed either to study the Lawes of their Nation, or else to practise feats of *Warre*, if more strength appeareth in the body, than in his wit: they are so instructed in the principles of warlike affaires, that for the weakenesse of their strength, first they use an easie Bow, afterward as their strength encreaseth, and they have more exquisite knowledge, they have a more strong Bow, untill they be meete for *Warre*. There is a Master which calleth severely upon dayly exercise; as often as they swarve from the marke, so oftentimes are they whipped. Others are made meet & cunning to fight with staves. But they in whom there is a greater grace

of

of beautifull forme are so mangled, that no manlineſſe appeareth in their bodies, they have beene so abuſed with great danger of life, and if they do eſcape, they bee meete for nothing elſe but for miniſters of moſt flagitious voluptuouſneſſe: and when their beauty waxeth old, they are deputed into the office of Eunuches, to obſerve and keepe Matrons, or elſe they are addicted to the cuſtody of Horſes or Mules, or to kitching drudgery. Maydens that are very comely and beautifull, are choſen to bee their concubines, thoſe of the meaner ſort are given to Matrons to waite upon them, where they have ſuch filthy ſervices and functions, that they cannot bee named with honeſty, for they are compelled to follow them with a

veſſell

veſſell of water when they goe to diſcharge the belly, and thoſe parts. Other be kept at maidens worke, as ſpinning and baking.

When the *Turkes* have gotten any yong priſoners, they urge them with threatnings, promiſes, and flatterings, that their new bondmen would bee circumciſed, and when any hath admitted that, he is uſed with a little more humanity, but all hope of returning againe into his countrey is utterly taken away, and if he once goeth about it, he is in danger of burning.

Theſe becauſe they are thought more ſtedfaſt, and leſſe given to runne away, they are preferred of their Lords to warlike affaires, their liberty is then due unto them, when they being unprofitable for yeares

yeares, bee rather rejected of their Lords, than dismissed, or else where their Lord hath given them liberty in war for the danger of death that he hath escaped by them. Matrimony is permitted unto them, but their children are taken from them at the Lords wil, the which causeth the wiser sort to abstaine from marriages; they use other extreamely, that refuse Circumcision. They have a very hard life, that have not learned any art or craft: for such are in great estimation, as are cunning craftsmen. Wherefore the Noble men, the Priests, and the learned sort, which passe over their lives in quietnesse and idlenesse, whensoever they chance into their hands, they are thought most miserable of all, for the Merchant seller of them, cannot

not abide when he seeth no profit to come of them, nor any good sale to be made.

These goe with their feet and head uncovered, and for the most part with naked bodies through the snow, and upon the stones; both Winter and Summer they are enforced to travaile, and there is no end of these miseries, before that either they dye, or else they finde a foolish Lord in the buying of ill merchandize. No man is so happy, of what condition soever he be, or of what age, beauty or art he be, that they will lay him; being sicke in his journey, at any Inne or lodging-house: For first he is compelled to goe with stripes, and if he cannot so doe, he is set upon some yong beast, and if he cannot sit, hee is bound with his body flat, even

like

like unto a packe or a burden, if he dyeth, they take away his clothes, and caſt him into the next ditch or valley for Dogges and Ravens. They keepe their captives not onely in chaines, but alſo with gyves upon their hands; as they lead them, the diſtance betweene them is about a yard, leſt they ſhould once ſpurne and hurt another, and this doe they for feare their bondmen hurle ſtones at them. For where as every one that is a common Merchant and ſeller of men, leadeth a great number of bondmen, ſo that ten of them oftentimes have five hundred in chaines, they feare the force of ſuch a great multitude, if their hands ſhould bee at liberty to throw or caſt any thing. In the night-time they make their feet ſure with chaines and irons, and

lay

lay them upon their backs, open to the injury of the ayre: the women are used with more humanity, they that are able, do goe upon their feete, and they that are lesse able, be carryed upon young cattell, and those that are so weake, that they may not suffer the shaking of the horses, or asses, or such like, are carryed in hampers and panniers, like unto Geese and Swans. The night is more heavy unto them, for then either they are shut up in strong holds, or else are compelled to suffer the filthy lust of those that have bought them, and great lamentation is heard both of young men and young women, suffering much violence, so that they spare not them of sixe or seven yeares of age in this misery, such is the cruelnesse of that filthy Nation,

against

againſt nature in the rage of voluptuouſneſſe. When the day commeth, they are brought forth into the market as ſheepe and goates to bee ſold, when they that would buy them come, the price is made, if the captive pleaſeth him, all his apparrell is caſt off, that hee might bee ſeene of his maſter that ſhall bee: all his parts and members are viewed, touched ſearched, and tryed, if there be any fault in his joynts or not, if he pleaſeth not the buyer, he is rejected againe to the ſeller; and this is as often done as any doth cheapen or goe about to buy: If the buyer liketh the bond-man, hee is carried away to a moſt grievous ſervitude, as to be either plow-man or ſheepheard, that he might not remember the more grievous ſciences. If any

be

be taken with his wife and children, noble men will buy him gladly, and make him ruler of his villages, and him charge of his grounds, vineyards, and pastures, but his children must bee bondmen, if they persevere and continue in Christian Faith: they have a determinate time to serve, the which being past, they are made free, and yet their children except they be redeemed, continue in servitude and bondage at the will and pleasure of the Lord.

With what burden and exactions the Christian Princes are charged and oppressed being overcome of the Turkes.

WHen the *Turke* hath taken any Christian prince, he taketh all their goods, as well

moveable as unmoveable as a prey and booty, he putteth away nobility cleane, especially of the Kings stock: the clerkes and Clergy he killeth not, he spoileth them of all wealth and dignity, and maketh them very mocking stocks in beggery. The *Turkes* take also out of the Christian Churches al Bells, Organs, and other instruments of Musick: and after they have prophaned the Churches, they consecrate them to *Mahomet*. They leave poore and small Chapples to the Christians, where they may doe their holy service, not openly but in silence, the which if they fall by any earth-quake, or bee ruinous by any suddaine fire, it is not lawfull to repaire them againe, but through great summes of mony given.

They

They are forbidden to preach or teach the Gospell: and it is not lawfull for any Christian man, to beare any rule in the Common-wealth, or to beare weapons, or use like vesture with the *Turkes*. If any contumelious words bee spoken of the Christians, or of Christ, he must suffer it, and hold his peace, but if the christian speaketh any thing unreverently of their religion, he shall bee circumcised against his will, but if any whisper any thing against *Mahomet*, hee shall be burnt: the Christians give the fourth part of all their fruit, and commodity, both of the profit of their Fields and Cattell, and also of the gaines of their Arts, and Crafts: there is another charge also, where they pay for every one in their Family a ducate, and if the parents

be not able to pay, they are cõpelled to sell their children to servile offices: other bound in chaines, doe beg from doore to doore, to get their Fees to discharge the exaction, and if they cannot by these meanes pay it, they must bee content to suffer perpetuall imprisonment. Those captives that goe about to fly away, if they go into *Europe*, they have the easier flight, seeing that nothing can hinder their passage, but certaine waters which are passed over easily: and this doe they most attempt in Harvest-time, because then they may hide them in the corne, and live thereby: In the night-time they take their flight, and in the day time they hide themselves in woods and puddles, or in the corne, and had rather be devoured of wolves, and other beasts,

then

then to be sent againe to their old masters. But they which into *Asia* take their flight, goe first to *Hellespont*, betwixt *Callipolis* and the two towers which were of old called *Sestos* and *Abydon*, but now they are named *Bogazissar*, the Castles of the Sea-mouth, and with them they carry both an axe and ropes to cut downe wood, and to binde them together, whereof they make boats or little ships to passe over the Sea, carrying nothing but salt with them, and in the night-time they convey themselves into the Shippe in the water. If the Winde and the Ocean bee milde and favourable unto them, they passe over in three or foure Houres, but if the troublesome Sea bee against them, either they perish in the violent water, or else bee cast

gaine to the Coast of Asia.

When they are gotten over the Sea, they seeke unto the mountaines, and beholding the Pole, they take their journey towards the North. In their hunger they refresh themselves with salted herbs.

If many run away together, in the night time they invade shepheards and slay them, and take away all such meate and drinke as they finde: but yet many times they themselves bee slaine of the shepheards, or else taken of them, and so delivered to their old masters, to all kinde of servitude: and the greater number is consumed with dangers, for few escape free and safe, because they perish either by shipwrack, or by devouring of beasts, or by their enemies weapons, or else by Famine, when

when as it chanceth, that they after their running away make any long abode in the Woods. Many kinds of punishments are prepared, devised, and appointed for Fugitives, and such as run away: For some being hanged by the feet, are most cruelly tormented with whips, and they that commit homicide or murther, have the soles of their feet cut with a sharpe knife in many slices and cuttings, and after they are so cut, the wounds be rubbed and sprinkled with Salt: and some have a great iron coller with a gallows of Iron, which they must beare for a long time both dayes and nights.

The besieging of Samaria.

Samaria was a goodly Citty, and abounded in all things whatsoever, in a great length & breadth: It was besieged by King *Adad*, in the yeare 3050 before Christ: at that time King *Ioram* fled into *Samaria* for succour, being over-matched by the *Syrian* Army, trusting and putting his confidence in the fortification and strength of the Walls thereof. But *Ioram* in length of time being destitute of convenient foode, and all other necessaries, that an Asses head was sold in SAMARIA for 80 peeces of Silver, and a measure of Pigeons dong at five peeces of silver, which they used insteede of Salt: the Famine increased so much,

very
iece 12
ence.

plntes.

much, and the cruelty of the Enemy in detayning thoſe that would have gone out, in policy to make the Famine the greater, and the ſieged ſooner to mutiny; which fell out too true. And it happend that a certaine woman cryed out to the KING, ſpying him upon the Walls of the Citty, ſaying, have mercy one mee O my Soveraigne: he encreaſed with wrath, and ſuppoſing that ſhee had asked him for ſome reliefe or ſuſtinance, beganne to threaten her, and to tell her, that hee had neither graunge nor preſſe whereby hee might ſupply her neceſſity: The woman told the King that ſhee had no need of meat, but that ſhe came onely to require juſtice, and to determine a debate betwixt her and another of her neighbours;

the King gave her audience, and bad her speake: hereupon she said, that shee had made a condition with another woman her friend, that sith the famine was so encreased, that they should kill their Children; (for each one had a son) and in this sort should nourish one another every day: and I have strangled mine yesterday, and she hath eaten with me, and now this day denies me hers, and breaketh the accord betwixt us. Whereby may be seen the great extremity that this City was brought unto by War: But after the siege, *Samaria* was taken by *Salmanasar* King of the *Assyrians*, and made entrance into the Citty, and it was taken by force, in the 7 yeare of his Reigne, and before Christs birth 746.

of

Of Tantalus.

Tantalus was a King of *Phrygia* exceeding covetous, whom the Poets feigne to have bid the Gods to a banquet, and he being desirous to make a triall of their deity, when they appeared at his house in mens likenesse, did slay his owne son *Pelops*, and set him before them to bee eaten as meate, giving the flesh another name unto them; who understanding his horrible act, did not onely abstaine from eating thereof, but also gathering the parts of the Childe together, brought him to life againe. For this offence *Iupiter* cast him into Hell, and enjoyned him this punishment: that hee should continue in most cleare water

and

and ſtand up in it even to his neather lip, and that moſt goodly Apple-trees bearing moſt ſweet and redolent fruit, ſhould hang over him, and touch his mouth almoſt, the which things aſſoone as he ſhould goe about to taſte of, they ſhould fly from him, and ſo they did; that betweene the Apples and the water, hee conſumed with famine and thirſt, and was tormented with great penury even in preſent plenty. Whereof a Proverb hath ſprung, to call it *Tantalus* puniſhment, when as they which have goods enough, cannot uſe them.

Of Artemisia the wife of Mausolus.

IN the Citty called *Halicarnassus*, *Artemisia* the Queen erected a sumptuous Tombe in the honour of her husband *Mausolus*, which was done with such a pompe and magnificency, that it was numbred as one of the seaven Wonders of the world.

This woman marvellously lamenting the death of her Husband, and enflamed with incredible desire and affection towards him, tooke his bones and ashes and mingled them together, and beate them to pouder with sweet spices, and put it in water, and drunke it off, and many other strange signes of incredible love are said to have bin

beene in her: After this, for the perpetuall remembrance of her husband, she caused to be made a sepulcher of marvellous workmanship in stone, which hath beene famous, and much spoken of all men till our daies, and this was in height 25 Cubits, and compassed with 36 goodly pillars. This vaine comfort could not take away out of the *Queens* breast, the conceived griefe and sorrow of her Husband, but that shortly after she her selfe yeelded her Soule and Life, as unmeete to tarrie after hee had ended his dayes.

Sar da-

Sardanapalus.

SArdanapalus was King of the *Assirians*, whose Epitaph had these words in the Assirian Tongue: SARDANAPALUS, *the sonne of* ANECENDARASSIS, *erected in one day* Anchiala *and* Tarsus, 2 *goodly Cities, eate, drinke and play.*

These words as *Cicero* saith, might have beene written upon the Sepulchre of an Oxe, and not of a King. He was a most effeminate man, given to all kinde of luxury, and was not ashamed to spin amongst common harlots, and in womens vesture and attire, to excell all others in lasciviousnesse. Wherefore the *Assyrians* disdaining to obey, and subject themselves to such a feminine Prince, rebelled,

belled, and made warre against him, who being overcome, went into his Palace, and there making a great fire, cast himselfe and all his riches into the fire, and so ended his life.

The people called Amazones.

Penthisilea, the Queen of the *Amazones*, which were women abhorring men, and practising all warlike affaires, did noble deeds of manly prowesse at the destruction of *Troy*. Some say, that they had their beginning of the *Scythians* after this sort. Certaine *Scythians* being driven from their Countrey with their wives, and remaining in the coasts of *Cappadocia*, using to rob and spoile the borderers, were destroyed at the length by conspiracy and deceit,

ceit. The Wives that followed their Husbands, and seeing that they were left alone, tooke weapons and defended their borders, and also moved war against their neighbours, they had no minde at all to marry with their neighbours, calling it a servitude and not Matrimony: a singular example to all ages, they encreased their Common-wealth without husbands, and that one might not seeme more happy then another, they slue such husbands as remained at home.

At the length when they had gotten peace by force of armes, they used the society of men in the Countries by them, lest their whole Nation should perish for lacke of procreation, and if any men-children were borne, they destroyed them, and

and their yong women and maides did not use spinning and carding, but hunting and handling their weapons, so that every Female Childs breast was seered and burnt away, lest they might bee hindred thereby in shooting, whereof they tooke that name and were called *Amazons*. They conquered a great of *Europe*, and did occupy many Citties in *Asia*: they had two Queens, *Martheſia* and *Lampedo*, which dividing their Army into two parts, kept their battailes with great wealth and strength, defending their borders stoutly. They did build *Epheſus* and *Smyrna* in *Asia* the lesse, and did inhabite the chiefe Citty in *Cappadocia*. Some say that in some places amongst them, they had Husbands, and that the women

women did beare all the rule and did all common busineſſe and that the men did keepe charge at home like women, obeying the women in all things.

Of Harts in Cyprus.

IN the Iſle of *Cyprus Harts* are commonly ſeene to ſwimme in flockes over the Sea in a ſtraight order, laying their heads upon the buttockes of thoſe that go before, and thus they goe by courſe. They ſee no land, but yet they ſwimme in the ſavour of it; the males have hornes, and of all kinde of beaſts every yeare at an accuſtomed time in the Spring they loſe them: therefore that day that they loſe them, they go into deſert places and hide themſelves, as things that have loſt their

th eir weapons: in eight moneth: the females bring forth yong they exercise their yong with running, and teach them to thinke upon flying away. They lead them to hard and unaccessible places, and shew them how to scip and leape: but yet it is a simple beast, and astonied at the marvelling at every thing, so that when a Horse or a Steere commeth neere, they doe not marke the man that is hunting at hand, or else if they perceive a man, they wonder at is bow and arrowes. They beare signes of their age in their hornes, and for every yeare they have the encrease of a branch in their hornes, untill they be sixe years of age, and after that time the like doth spring up againe. And after this their age cannot bee discerned, but old age is known by

by their teeth. The hornes doe not fall away from such as are gelded, nor doe not spring again if they be gone.

The Harts have a naturall conflict with the Serpent, they search their caverns, and with the breath of their nostrils draw them out against their wills. And therefore the savour of Harts horne burnt, is good to drive away Serpents, and against their bitings a singular remedy is made of the ruine of the Hinde slaine in the Belly. The Harts live a long time, as an hundred yeares and more; the end of the Harts taile hath poison in it, and therefore it is throwne away; powder scraped off the Harts horne and drunke, killeth the wormes in the stomack, it is good also against the Jaunders.

Harts horne against poison.

of

Of the Date-tree.

THere is no Countrey that bringeth forth more fruitefull Date-trees then the *Holy-land*: there be Date-trees in *Italy*, but they are barren: About the Sea-coast of *Spaine* there be fruitfull trees, but it is an unpleasant Date: In *Affrica* there is a sweet kinde of Date, but it lasteth not: In the East part of the World they make Wines of them, and some use them as bread, and some give them as meate to their cattell. Hereof be the dry Dates most plentifull in juyce and meate, and of them Wines are made very hurtfull for the head: and as there is plenty of them in the East, so are they a great deale better in *Iury*, and especially in

Ierico.

Ierico. It groweth in a light and ſandy ground, it is buſhy altogether in the top, and hath not the Fruit as other trees amongſt the leaves, but amongſt his branches. The dilligent ſearchers of Nature ſay, that there is both Male and Female, the Male hath flowers, the Female ſpringeth without flowers, much like unto a thorne.

Of the dead Sea.

THe dead Sea which is nigh unto the water of *Iordan*, is ſo called, becauſe nothing can live in it; the Lake of it ſelfe is ſmoky, and the ayre cauſeth ruſtineſſe to Braſſe and Silver, and all bright things.

This Lake receiveth not the body of any living thing. Bulls and Cammels ſwim in it, and

men

men that have no knowledge of swimming, if they goe into it unto the Navell, they are lift up. There is no ship can saile into it. If you put any living thing into it, it leapeth out. A candell burning will swimme above, the light being put out, it will be drowned, the water of this Lake is alwaies standing still, and is not stirred with the winde, it is marvellous dangerous, and hard comming to it for strangers, both for wilde beasts and Serpents, and also for a barbarous Nation that keepeth there about, and troubleth the places thereby with often robberies.

Of

Of Sand transforming things into Glasse.

IN *Sydon* there is a water that hath Sand of easie alteration into Glasse.

This Sand whatsoever mettall it taketh, it changeth into into Glasse, and that which is made Glasse, if it be cast into the Sand, returnes againe to Sand. And this is a strange thing at *Sydon*.

Of the Fish called a Purple.

THere bee that write, the Purple to have her colour by reason of the propinquity of the Sunne. Wherefore in *Affrica* they have as it were a violet colour, and at *Tyrus* a red colour. This Purple is a

fish of the kinde of a shell-fish, whereof a juyce is gathered most necessary for the dying of Garments. This fish hath this juyce to colour and dye Garments, in the middest of her mouth and jawes: it is gotten and gathered in the spring time, for at other times shee is barren, & lacketh this juyce. She loseth her life with the losse of this juyce, for she liveth no longer then she hath any of this juyce, and therefore it is good to take them alive. She is a great devourer of little shell-fish, out of the which the liqour is taken wherewith silke is dyed Purple. Shee hath a long tongue as it were the length of a finger, the which shee is alwaies mooving by her tongue shee getteth her prey that she desireth. In *Italy* they discerne true Purple for

coun

counterfeit, by powring oyle upon silke, for if it leaveth any spots it is counterfeit, but if the silke garment hath no fault after the oyle, is is good and allowable Purple.

The City of Babylon.

Semyramis a Noble woman, and of great prowesse, erected and built the pompous City of Babylon, the walls wherof were made of brick, sand, pitch, and plaister, of a marvellous length and grosseneſſe. The Walls were in compasse three hundred and threescore furlongs, with many and great towers beautified. The breadth of the Wall was such, that sixe Carts might goe together thereon. The height was thirty and two foote, the tur-

rets in number were two hundred and fifty. The breadth and length thereof was equall with the Walls. Shee made a bridge also of five furlongs in length, with pillars in the depth by marvellous art of stone, iron, and lead, joyned together.

When *Ninus* her husband was dead, shee tooke the administration of the Kingdome, and reigned 24 yeares. For although shee had a Sonne called also *Ninus*; yet shee considering his yong yeares unmeet for to rule, feigned her selfe to bee King *Ninus* sonne, the which was easily credited, for the great likenesse of nature that was in them. This woman was of so noble courage, that she had a singular emulation to excell her husband in glory: of whom it needeth

deth not now to speak any more, becauſe divers authors have ſo largely renowned and ſet forth her noble Acts.

Of the Phœnix.

THe *Phœnix* is a noble bird, and is but one in the World which is not much ſeene. *Coruelius* ſaith, that the *Phœnix* did flye into *Egypt*, when as *Plaucius* and *Paupinius* were Conſuls.

It is ſaid that ſhe is as big as an *Eagle*, having a glittring brightneſſe like as Gold about her neck, in other parts Purple, and Azured taile with Roſe colours: her head with a plume and top of Feathers: *Manilius* ſaith, that no man hath ſeene her feeding. Shee liveth ſixe hundred and threeſcore yeares:

when she waxeth old, she maketh her nest of *Cassia*, and branches of a Frankinsence-tree, to fill it with odours, and so dyeth upon it: then of her bones and marrow, thereof there springeth first a little worme, which afterward is a young *Phenix*. This Bird, as *Pliny* saith, is commonly in *Arabia*, where are found goodly Pearls, and of great estimation. *Cleopatra* gave for one Pearle that was brought out of this Countrey, two hundred and fifty thousand crowns. The goodnesse of Pearles is judged by the whitenesse, greatnesse, roundnesse, plainenesse, orient brightnesse, and waight.

Cleoparra.

Pearle.

The Description of the forme of the Ramme that Titus brought before the Walles of Ierusalem.

A Ramme is a huge beame like the maine Maſt of a Ship, whoſe end is armed with a ſtrong maſſie iron, made in the forme of a Rammes head, whereupon it taketh its name, becauſe it butteth with his head: It hangeth on another beame with ropes, like the beame of a paire of ballances: the beame it hangeth on, lying a croſſe, is held up with two props, which being drawne back by force of many men, and then joyntly with all their forces ſhooved forwards, it ſtriketh the wall with the head of iron: and there is no Wall nor Tower ſo ſtrong,

but though it abide the first stroke of the Engine, yet cannot it abide or hold out long.

The Generall of the *Romans* thought good to use this Engine to take the Citty by force, and when they saw that none of the *Iews* durst come upon the wall, they then applyed the Ramme unto them, which so shooke the Walles beyond thought, that the *Iews* cryed out, as though the Citty had beene already taken: they to prevent the force of the Ramm, let downe sacks of wooll and chaffe, to hinder the powerfull beating of the Ramme, for it was of that force and strength in the running, that is past beleefe; yet this policy and invention did helpe for a while, and did preserve the Wall whole

and

and found. For where this policy was not used to prevent the force of the Engine, it did overthrow and batter downe the Walls suddenly and furiously: yet though it was of that force and strength in those times, it is now quite out of use, and almost of knowledge, but onely for the name.

Of Mahomet the false Prophet of the Saracens, of his originall and perversity.

MAhomet was the Prince of all impiety and superstition. Wherefore it is not to bee marvelled, if hee hath set the seeds of all evill, and such as will not be rooted out. Some say, that hee was a *Cyrenaic* in Nation, some that hee was

an *Arabian*, others that he was a *Persian*. He was borne in the yeare of our Lord 597: A man of an obscure family, and of no great wealth, nor strength, nor manhood: some say that his father was a worshipper of devils, and that *Ismaelita* his mother, was not ignorant of the Lawes of the *Hebrewes*. Wherefore the Childe being distract and made doubtfull, because whilst that his Father teached him one kinde of religion, his Mother suggested another, so that hee followed none of them throughly. And thus being trained up in two severall manners, hee received and kept none of them at his full age: but he being brought up amongst the good Christians, being of a subtile and crafty wit, invented and devised of both Lawes a most pernicious and

and deteſtable ſect for mankinde. After the death of his parents he was taken of the *Sarracens*, which were accounted notable amongſt the *Arabians* in theft and robberies, and was ſold to a Merchant of the *Iſmael* kinde. Hee being a crafty fellow, rapacious, diſhoneſt, ſubject to all vice, a notable diſſembler, and deceiver, was at the length made the ruler of their Merchandize and Wares. He did drive Camells throughout *Egypt*, *Syria*, *Paleſtine*, and other ſtrange places, with the often travaile in which places, hee uſing the company aſwell of the Jewes as of the Chriſtians, many times ſtudied, and went about not to learn, but to deprave the old and new Teſtament, being taught divers ſects of his Parents:

to

to this he added the gaines that came by theft, and dayly imagined how to deceive his Master. Wherefore being suspected of his Master, and hated of others, of an obscure Servant and slave, hee became a notorious theefe and robber. And being made more famous with his continuall theft and robberies, hee got dayly a great number of companions of his unthrifty doings. These things were also a great helpe unto him, his strange and horrible countenance, his terrible voice, and his desperate ruffenly boldnesse, greatly to bee feared. Thus comming by little and little in admiration of a barbarous Nation, hee got unto him no small authority, so that that his Master being dead without Children, hee married

and

and tooke to wife his Mistresse, being a widdow of the *Ismael* stock, and fifty yeares of age, having great wealth and riches, who also brought him up. This pestilent man being puft up with his Wives riches, applyed his minde to all kinde of detestable acts, through his corrupt and depraved wit, being of himselfe otherwise prompt and given to all kinde of presumptuous boldnes, his temerity and malapertnesse was also encreased by the unconstancy and unfaithfulnesse of one *Sergius* a pestilent Monke, so that in a short space hee came to such estimation amongst the *Arabians*, that he was called and beleeved to be the great messenger of *God* and the great *Prophet*, and this in every mans mouth. This *Sergius* being a Nestorian Archhereticke

heretick baniſhed from *Conſtantinople*, fled into *Araby*, and aſſociating himſelfe unto *Mahomets* familiarity, an ill maſter and governour with a moſt filthy and abhominable ſcholler was ſoone united together: Hee was a prater, and full of words, bold, raſh, impudent, ſubtil, crafty, and in all things agreeing with *Mahomet*, who now was waxed mighty, and could helpe at a pinch; and whoſe name began to be famous, and ſo at the length the runnagate found a filthy privy and dungeon of all wickedneſſe. Whom his unhappy maſter taught *Neſtorians* madneſſe, and perſwaded him to expulſe and remove the Chriſtians and their Prieſts from *Damaſcus*, *Syria*, and *Arabia*, and ſo to corrupt the *Indaicall* law, and to deprave the Chri-

Christian Faith: It cannot well be rehearsed, by how many crafty and subtill meanes this most unfaithfull Apostata, and runnagate hath deceived and seduced the people.

Now *Mahomet* being taught all kinde of ungraciousnesse of his detestable master, through intemperate living and continuall drunkennesse, fell at the length into the Falling-sicknesse, the which his wife could not well suffer for the often comming thereof. Wherefore the old dissembling knave, to deliver himselfe from that infamy, doth hide and cloake his disease: saying it to be the marvellous brightnesse of *Gabriel*, the Angell and Messenger of God, of whom hee being put in that trance, did receive and learne most secret and strange things,

Mahomet had the falling-evill.

things, and that he was not able to abide the presence of him: with a manifest lye he affirmed it. O my deare and wel-beloved wife he saith, marvaile not that this commeth to me, when I conceive the spirit of GOD himselfe, who suggesteth to mee things to come, and to make mee privy of many matters, he commeth often to me. The fame hereof was spread abroad immediately, and hee was openly called the Prophet of God, the which opinion he encreased with a new art and craft by the instruction of his Master *Sergius*. For hee accu-
A Dove. stomed and taught a Dove to be fed, and fetch meate at his eares, the which Dove his most subtill and crafty master called the Holy Ghost. Hee preached openly, and made his bragges

like

like a moſt lying villaine, that this Dove did ſhew unto him the moſt ſecret counſell of God, as often as the ſimple fowle did fly unto his eares for nouriſhment. His Wife being now dead, left him her heire, and all that ſhee had, ſo that he encreaſed in wealth and authority dayly, and beganne to make a new Law by the helpe of his maſter *Sergius*, and certaine *Iews* that were his companions, borrowing ſome things of the *Hebrews*, and ſome things of the *Chriſtians* diſcipline: He did write in a certaine volumne all the Lawes of his new ſect, the which bookes name is *Alcoran*: that booke not many yeares agoe hath come into Print: And that hee might the more craftily deceive his people and Nation, given wholly to the

the belly and to sleepe, hee brought up and fed a certaine Bull, which was used onely to take food from the hands of *Mahomet*, he bound a booke betwixt his hornes, and the simple people looking about, with an high voyce hee called the Bull out of a secret place, and when hee with his babling tongue had utred many things concerning his lawes, suddenly the Bull started forth, and overthrowing many in his comming, he layeth down the Booke in the hands of *Mahomet*, as it had beene a gift sent from Heaven. The which hee receiving with much honour, did immediatly interprete many things out of it to the people, and with his forged and subtile device, hee named himselfe a Prince, and *Serius* a Prophet.

A Bull.

phet. For the Dove brought a paper about her necke written with Golden letters, in this manner. *Whosoever shall put the yoake on the Bulls necke, let him be King. Sergius* brought the yoke and gave it to *Mahomet*, who did easily put it on the Bull, and by and by hee was called King of the simple people, thinking these things to be done by Gods providence, and that hee tooke the booke no otherwise. In this booke they are commanded to be circumcised, not for any Religion, but for meere superstition: or else as some say, that no filth should remaine under the skinne of the yard when they did wash and bath them. There was also commanded abstinence of wine and flesh, Wine. that hee might the more easily cloake

cloake his diſeaſe, who felt himſelfe oppreſſed with Wine of late, for Wine taken more exceſſively and intemperately in ſtopping the paſſages of the braine, that no reſpiration might be had, doth breed and nouriſh the falling ſickneſſe, and Swines fleſh maketh groſſe humours, wherewith obſtruction of the braine commeth quickly, and many other diſeaſes ſpringeth thereof. The booke of *Alcoran* commandeth alſo the faſting of one moneth, wherein a man may eat all the night long, ſo that dayly abſtinence is recompenſed with night ſurfeiting. *Mahomet* appoynted alſo, becauſe he would have his law diſagree from Chriſtians and Hebrewes, that the Friday ſhould bee conſecrated as Holyday; becauſe hee was made

King

King upon that day, and alſo would not agree with any other ſect. For the ſame cauſe doe the *Turkes* alſo turne them into the South at their prayers, againſt the manners of other Nations. He hath alſo granted to every man foure wives of his owne kinred: but concubines & bond-women bought, it is lawfull for every man to have as many as he can keepe, ſo that they may forſake them, and make a devoree as often as they liſt: and this was done, to draw the common ſort and rude multitude unto him more eaſily. He taught alſo that the pleaſures of the body did not hinder the happy life to come, and he promiſed to the obſervers of his law, a Paradiſe, and garden of all pleaſures, wherein they ſhould uſe their moſt deſired joyes,

and

and all kinde of pleasures, as Maidens most beautifull adorned, and the embracings of Angels, and all other kinde of pleasures that any man would desire, with the which subtill craftinesse, hee led the people flexible of their owne nature whither he would, becausse he promised all kinde of libidinous pleasures.

He reprehended the *Iews*, for that they denied *Christ* to bee borne of the Virgin, seeing that the Prophet through divine inspiration did propheſie the same. He reproved the Christians of foolishnesse, becausse they did beleeve Jesus to be borne of the Virgin, and to have suffered all contumely and punishment of the *Iews* patiently: for as much as that body conceived by Gods inspiration,

was

was made unpassible, and also seeing that *Christ* did ascend into the Heavens, and *Iudas* was crucified in his place.

The *Turks* admit onely three Prophets, *Mahomet* their Law-giver, *Moses* the Prophet of the *Hebrews*, and *Christ* whom they deny to bee God. *Mahomet* made a cursed Law, that if any man should dispute against his mysteries, that he should suffer death for it: in the which Law he hath manifestly taught, that there is no sincere or good thing in *Alcoran*, the which he goeth about to defend by the sword onely. Thus with *Sergius* hee made his booke full of wickednesse, and corrupted the true Scriptures with counterfeit interpretations, and that he might be accounted the Prophet and conservatour of both Testa-

Testaments, hee flattered th
Christians in this, that hee wa
baptized of *Sergius*, and com
manded the people to be wash
often, for the expiation of thd
offences. Hee followed all
the *Iews*, in that, that he appoin
ted Circumcision, and abst
nence from Swines flesh, an
yet in deed he did disagree fro
both. For Circumcision whic
is commanded to be in the eigh
day, extendeth to the very fu
and complete age: and Bap
tisme, that taketh away spiritua
filthinesse, which ought not t
be reiterate, is dayly of then
reiterate.

The manner of the Assyrians.

THe *Assyrians* feed upon Dates, whereof they make both Wine and Honey. They keep their haire long, and bind it up with haire laces and fillets. They anoynt themselves with fine ointments before they goe abroad.

Of their Lawes that they used, this one is memorable, that their Maydens and Virgines being ripe for Men, were brought into some open place, and there were set to bee sold yearely for them that would marry any Wives, and first of all the most beautifull were set to sale: they which had not so comely beauty, that no man would buy them, nor scantly take them

freely, were bestowed in Matrimony with that sum of mony which was gathered of selling the faire maids.

They had no use of Phyfitians, but there was a Law among them, that if any did fall sick, he should ask counsaile of those that had beene visited and troubled with the same sickneſſe. Some say that their sick folkes were carried abroad, and that by the Law, they which had beene sick at any time, should visit such as were now sicke, and teach them by what meanes and remedie especially they were delivered from their sickneſſe. They had for their Priests, men of great knowledge in Astronomy, who could faithfully interpret dreames, and monstrous things and these were not taught no

learne

learned abroad, but the children tooke their discipline and learning, as inheritance from their parents. With long and ancient observation of the Stars, they did prognosticate to mortall men many things to come, they did attribute great strength to the Planets, but others especially to *Saturne*. They therefore told many things to Princes, as to *Alexander* his victory, which he had against *Darius*, and to divers other in like manner.

The manner of the Persians.

THe *Persians* would not wash them in any river, nor never make Urine in the water, nor cast any Carcasse therein, nor so much as spit in it,

for they did most religiously reverent the Water. Their Kings they alwaies created of one Family, and hee that did not obey the King lost his head, and his armes, and was cast away unburied: they had many Wives for the increase of their stock, and many Concubines also, they gave great rewards to them that had gotten many Children in one yeare: the Children after the were borne, came not into their Fathers sight for five years space, but were kept amongst Women: for this cause, if any dyed in the bringing up, that the Father should take no griefe of the losse: their Marriages were solemnized about the tenth day of *March*. From five yeares of age, untill they were twenty foure, they learned to ride, to cast the Dart, to Shoote, and

espe-

especially to speake well. They did practise to passe over brooks and waters, to suffer heate and cold. They continue in harnesse and in moyst garments, they feed upon acorns and field-peares, after their exercise they had very hard bread, and water for their drinke. Their beds and cups were adorned amongst the common sort with Gold and Silver. They never consulted of any great matters, but in the middest of their banquets, thinking that to be a more surer consultation, then that which was had of sober men. Familiers and such as were of acquaintance, when they meete, they kissed together: they which were of a baser calling, did worshippe him that they met withall. They buried dead bodies in the ground, enclosing them in waxe.

A drunken parliament

They thought it an hainous offence to laugh or spit before the Prince. Some say, that they carryed their dead bodies out of the Citty, and there laid them in the fields to bee devoured of dogs, and Fowles of the ayre. They would not have the bones of dead bodies to bee buried or reserved: and when any dead body was not immediately consumed of Dogs or wilde beasts, they thought it an ill signe, and that he was a man of an unclean minde, and therefore not to bee worthy to be in Hell, and his next Friends did marvellously lament him, as one that had no hope of happinesse after this life, but if he were quickly devoured of beasts, they thought him happy.

The Emperour of the *Persians* is at this day called *Sophy*, who

who with his noble acts getteth great empire and glory.

Of the Panther and Tyger.

THe Panther is a beast like unto a Lybard, he hath variety of colours, and is very fierce and wilde, so that some call him a Dog-wolfe, and yet he is gentle enough if hee be filled. Hee sleepeth three dayes, and after the third day he washeth himselfe, and cryeth out, and with a sweete sent that commeth from him, hee gathereth all wilde beasts together, which are led and moved with his savour: and hee is friendly to all wilde beasts saving the Dragon and the Serpent. The shee Panther is said to be a beast differing from the male, because she is cruell, and

full of spots. Some say that all beasts are marvellously delighted with the sent of them, but by their horrible lookes, they are made affraide, and therfore hiding their heads, they take and catch other beasts allured with the pleasantnesse of them, as Goats and such like; which being taken with a fond desire of their pleasantnesse, commeth neerer and neerer, but the *Libard* leaping out of her Den, flyeth upon them.

In *Caria* and *Lybia* the *Panthers* be of a good length, and somewhat timerous, and not so full of agility in leaping, but they have so hard a skinne, that you can hardly pierce it, the Female is more common to be found. The *Tygre* is a beast of a wonderfull swiftnesse, it bringeth

bringeth forth many yong, the which many doe steale away upon Horseback very swift: But when the Female seeth her yong gone, (for the Males take no care of the yong) shee runneth headlong searching by smelling: the taker of her yong hearing her comming neare with raging, casteth downe one of the yong, the which she taketh away with her mouth, after that shee returneth againe with marvellous celerity, so that shee getteth another, and so the third time, and until that hee hath gotten into a ship, and then shee seeing her fiercenesse frustrate, rageth on the banks. Saint *Austine* saith, there was a *Tygre* made tame at *Rome* in a Denne. *Strabo* saith, *Magesthenes* writeth, that in *India* amongst the people called *Prasij*, the *Tigre* is

of double bigneſſe to the Lyon; and of ſuch ſtrength, that one being led with foure men, if he ſhould catch a Mule with his hinder claw; he were able to draw the Mule unto him. Some ſay when ſhee hath loſt her yong, ſhee is deceived, and mocked in the way with a glaſſe, for there by the ſtealer of her yong: for ſhee following with her ſmelling and ſwift running, and finding the glaſſe thinking her ſelfe to have found her yong, tarrieth ſo long in vewing the glaſſe, that he which tooke her yong, hath time enough to eſcape.

The conditions and nature of the Parthians.

THe *Parthians* have their armies commonly of the greater number of Servants and Bond-men, as every man is more wealthy, so doth hee find a greater number of horsemen to the King for his Warre. They have many Wives for the avoyding of lechery, and they punnish no fault more grievously then adultery: Wherefore the Women may not come to the feasts of men, nor in their sight. They eate no other flesh then such as they get by hunting, they be alwaies on horseback, they ride to their banquets, and to Warre, they doe marchandize, they common together, they doe all common

and

and private affaires sitting on Horse-backe, their dead bodies are open preys for Fowles or Dogs, they have a speciall care of worshipping the Gods, they have fearefull wits, seditious, pratling, and deceitfull.

Florus writeth, that the third battaile that the *Romans* made against the *Parthians*, they sent a notable strong Army, whereof *Marcus Crassus* Consull was Lieutenant, a man of wonderfull avarice, and unsatiable cupidity of Gold, who warring unfortunately against the *Parthians*, losing eleven Legions, as he was flying was taken and slaine, his head and right hand was cut off, and brought to the King of the *Parthians*, where in contempt and mockery Gold was melted into his mouth, because he be-

being

ing so desirous of booties and preys, refused peace being intreated. Some say, the *Parthians* when they powred in the melted Gold into his mouth, said: Now drinke Gold, thou that hast alwayes thirsted for Gold, and as yet couldest never be filled with Gold. The which saying is also rehearsed of *Tomyris* the Queene of the *Massagets* in *Scythia*, who warring with *Cyrus*, the mighty King of the *Persians*, deprived him of life in the revenging of her sonnes death, whom he deceitfully killed being sent aforehand. Wherefore she being in a wonderfull rage after the victory had against *Cyrus*, caused his head to be cut off, and put in a vessell full of blood, saying these words, thou hast sucked the blood of my Sonne and,

Tomyris.

Cyrus.

and also thirsted after mine *Cyrus*, but I will fill thee with blood, drinke now, and fill thy selfe therewith.

Of the people of Carmania, and those which are called Icthiopagi.

IN *Carmania* no man may have a wife, before he have brought the head of his enemy cut off to the King. The King cutteth the tongue thereof into small parts, and mingleth it with bread, and afterward giveth it to be eaten to him that brought it, and to his familiars, and hee is accounted a notable fellow that bringeth many heads.

The *Icthiophagi* be so called, because they eate fish most commonly, and so doe their cattle, and

and they drinke rainy and well-water. They feede their fish with beasts flesh: They make their Houses of Whales bones and Oyster-shels, of their fish being dryed they make bread, putting a little Wheate unto it, for they have small store of Wheate.

It is read of this Nation, that many of them going naked all their lives, have their Wives and Children in common like unto beasts, that have no difference of honesty and dishonesty.

Of the property of sundry Nations.

THe *Tauroscites* bee contentious people, inhabiting the woods, doing sacrifice to the divell. Such enemies as they take, they cut off their heads, and set them upon an high pole in the tops of their houses. There be also in this part of *Asia* certaine people, that have their women in common, and some so rude and beastly, that they eate mans flesh, obeying no Lawes. There be others called *Agrippæi*, which are bald from their nativity, as well men as women. And another kinde of people also called *Issedones*, with whom the use is, when any mans father dyeth, all his kinsfolkes bring cattell, and kill them,

hem, and cut and mingle the
eſh of them with the fleſh of
he father of him that receiveth
hem to this banquet, and ſo
hey make a Feaſt with theſe
ndry kinds of fleſh together:
hey ſcoure and make cleane
he head of him that is dead,
nd uſe it as an Image, offering
crifice and ceremonies unto it
earely: this doth the ſonne to
he Father, and the Father to
he Sonne.

Of the ſeverall wayes that the Romans put any offender to death.

SEverall Nations have had ſe-
verall kinds of death for ma-
efactors, the manner of the
eath uſually being proporti-
nable to the nature of the
ffence. The *Romans* chiefly in
their

their Judicatures for capitall offences punnished these three wayes: By strangling, beheading, or stoning: Amongst some Authors, and those not of meane esteeme, it is said, that *Pisolus* the Souldier, that set the Temple in *Hierusalem* on fire, being called to a councell of Warre, was by *Titus* and other officers, adjudged for the same fact, to have that hand cut off, that threw the firebrand into the Temple: and presently to shew how highly *Titus* was displeased at the hainousnesse of the fact, hee made him examplary to all the company for his disobedience, by strangling him to death upon a scaffold, erected for the same purpose, in the view of the whole Army, and stayed himselfe in person, to behold the full execution of the party.

The

The second sort of death was, hat they used to strike off the eads of such offenders as mu- ined, or committed any Rapes pon Virgines or Women, in he taking of a Towne, con- rary to expresse charge of Mar- iall discipline, especially of he *Romans*; they beeing the tricte st in this kinde of any Na- ion whatsoever. It is said that CALVS POSTHVMVS VE- ELIVS a Cohort of a great steeme for his Valour, upon everall occasions under the onduct of POMPEY the great, n the taking of a Fort, upon con- litions deflowred a maid; and fterwards ravished the Mo- her, (so furious is lust if not kept nder) was presently by the Ge- erall called to account, and hecked with this speech, that he *Romans* ought to punnish

vice

vice in others, not commit i themselves, for which purpos he was there with his Army; be cause therefore (said hee) thou hast had no care either of the honour of the Virgin, nor he Mother, nor thy selfe, nor ye of thy Countrey, I will have as little care of thy life, and so committed him, notwithstanding his office and experienc'd valour, into the hands of the executioner, to have his Head cut off in the same place where he acted his villany, which was speedily done to the satisfaction of some, and the example of all.

The third kinde of death was that of stoning, as some suppose, borrowed from the *Iews*, and this they inflicted principally upon such as were robbers of *Temples*, or mockers either of

their

heir Priests, or their Gods.

Thus *Lucius Publius*, one that efore this Fact, had deserved ell of the Common-wealth, eeing the Priests of *Mars* sa-rificing in their Temple, laugh-d at their seeming foolish Ce-emonies as needlesse, was at-ached, and presently commit-ed to dye at a stake, by being astned to it, and having stones ast at him in the open streets, ith these words spoken by the rincipall executioner; So let ll deriders of the Gods deser-edly perish.

They did exercise, and in-eed invent a fourth kinde of eath, and that was the fastning f the party to a Crosse made f wood, and thus the Savi-ur of the World, was the rst that endured this punish-ent and shame under *Tiberius*,

then

then Emperour of *Rome*, and *Pontius Pilate* being his Vice-Roy for *Jury*, he was made to carry his owne Crosse, upon which he was to suffer, till being wearied with the weight of it, they compelled one *Simon* to carry to the place of Execution, upon which his hands and feete being nailed to it, he gave up the Ghost: and upon his suffering a souldier named *Longinus*, standing by, thrust a speare into his side, from which issued water and blood: who upon the act was strucke blind immediately: yet repenting of his Fact, had his eyes touch'd with the blood upon the speare, and recived thereby his sight againe, and so proved a famous member of Gods Church, and was made Bishop of *Cappadocia*: Thus have I expressed to you in

briefe

riefe the manner how the *Romans* punnished any with death.

Of the Tartarians.

THe *Tartarians* are most deformed of all men, their odies are but small, their eyes e grosse and bolstring out, their ces be broad & without haire, ving that in their over lip and e chinne they have thin and oisie haire, they be commonmall in the middle, they shave eir heads from one eare to aother, by the top of the crown o the hinder part, keeping long aire like unto a woman, where- f they make two folds and indings, and binde them both ehinde the eares: and so be all ther shaven that tarry amongst em. They be good Horsemen, and ill Foot-men, and therfore

fore none goeth afoot, but ride eyther on Horseback, or upe some Oxe. They have a glor to hang good sounding Bel about their Horses necke:

Drunkennes taken for a glory.

When they drinke, they powr it in untill they be drunken, th which is a great praise among them. They have no breac nor use any baking, nor table clothes, nor towells, they us no handkirchifs, nor never was their hands, body, nor apparell They eate no pot-herbes no pulse, but onely the flesh o all kinde of living things, a Cats, Dogs, Horse, and all kind of great Mice. They roste th bodies of such as they take i Warre, to shew their cruelty and desire of revenging: and where many meete togethe in the eating of them, the teare them with their teeth

like

like Wolves, and drinke the blood thereof, which they reserved afore in cups, otherwise they drinke Cowes milke. One of them eateth the lice from anothers head, saying, thus will we doe to our Enemies. It is an hainous thing with them to suffer any drinke to bee lost, or any meate, and therefore they cast no bones to Dogges, before that the marrow be taken away, and many other things are reported of them, which *Munster* setteth forth more at large. In Warre they have swords of a yard in length, their Horsemen are very skilfull in shooting, their Princes never enter into War, but standing a far off, they cry unto their owne company, and exhort them, if they see any thing needfull: they carry their wives and

their children, becauſe their Wives be attyred like men, and alſo images of Men, on Horſe-back to their Warres, that they might ſeeme a great number, and more terrible to their Enemies. They thinke no ſhame nor ignominy in flying, if it be neceſſary and expedient ſo to doe. If they get the victory they ſpare none, neither Women nor Children, nor olde folkes; they ſlay al ſaving craftſmen and artificers, whom they reſerve to their uſes. They are very incontinent, and therfore they take as many Wives as they will, and may ſuſtaine, and they except none, but the mother, the daughter, and ſiſter, and yet they bee much given to the Sodomiticall ſinne.

They doe not make account of any Woman as of their Wife, nor

nor yet thinke her worthy of dower, before that shee hath brought forth a Childe; and therefore they may refuse her which is barren, and take another: they which are taken in adultery, both Men and Women are put to death by the Law. Every Wife hath her mansion, her owne Family, and liveth very chastely.

This Nation observeth many superstitions: No man maketh urine in his Mansion, but if hee doth, he is slain without pitty: if necessity compelleth him, then his tent and all things therein are purged with fire after a curious sort. When they chuse and elect their Prince, they meete together in a faire field, and then they set him in a Golden throne and Chayre, to whom the Kingdom is due, either by succession,

or by election, and falling down before him, they cry all after this sort, with one consent and a loud voyce: We beseech, we will and command, that thou beare rule over us. He answereth, If you will have this done of me, it is necessary that you be ready to doe all that I shall command: when I call, to come, and whithersoever I send, to goe, and to commit, and put the whole rule into our hands. When they have answered, we bee ready: Hee saith againe, Therefore my word shall bee my sword, and all the people clap their hands with great rejoycing. Then the Noblemen take him from the regall seate, and make him to sit softly upon a cushin, or a cloth layd upon the ground, saying thus: Looke up, and acknowledge

ledge God, and looke downe-ward to the cushin wheron thou sitteſt, if thou doeſt well go-verne and rule, thou ſhalt have all things according to thy de-ſire: but if thou doeſt ill rule us, thou ſhalt bee brought ſo low and ſo bare, that this ſmall cuſh-in whereon thou ſitteſt, ſhall not be left thee, at the which ſay-ing they adjoyne unto him his deareſt and beſt beloved wife, and lifting them both up with the cuſhin, they ſalute him Em-perour of all *Tartarians*, and her the Empreſſe. Then to ſuch as be preſent of other Nations, he commandeth gifts to bee given out of hand. There is alſo all the treaſure and jewels which the late deceaſed Emperour left, wherewith this new Emperour rewardeth every Noble-man, and that which remayneth, he

commandeth to bee kept to his owne use. In his hands and power all things bee, and no man dare say, this is mine, or his. No man ought to tarry in any part of the land, but where he is assigned. His Seale that he useth, hath these words engraved: *God in Heaven, and* Chuithuth Cham *on the land, the strength of God and Emperour of men.* He hath five great robust armies: Five Dukes, with whose ayde he invadeth all that withstand him. Hee himselfe speaketh not to strange Embassadours, nor they come at any time into his sight, except that they and their gifts bee purged before hand of certaine women deputed to that purpose. Hee giveth his answer by other meane persons, to whom, when and how long soever hee speaketh,

keth, they ought to give eare upon their knees bowed, and so attend, that they erre not in any one word. It is not lawfull for any man to change the Emperours words, nor to goe or doe against his minde and sentence by any meanes.

The Sibyls propheſie of the deſtruction of Babell.

THE place where this *Tower* was built, is at this preſent day called *Babylon*, by reaſon of the confuſion of tongues and languages that firſt beganne in that place: For *Babell* in the Originall or *Hebrew-tongue* ſignifies *Confuſion*: Of this *Tower* and of the diverſity of *Languages* *Sybilla* hath made mention in theſe words: At ſuch time as men

uſed one kinde of Language, they built a moſt ſtately rich *Tower* of that height, that they meant by the ſame to mount or aſcend up to Heaven of their owne pleaſure: being at that time full of pride and ambition, and did not reverence the Divine power: but the Gods ſent downe fire and windes, and overwhelmed this high *Tower*, and made it levell with the ground, and gave every one his diſtinct and ſeverall Language, from whence ſprung the cauſe that their Citty was called *Babylon*: their Kings name was *Balthazar*, who was taken priſoner, and the whole Citty overthrowne, in the yeare of the yeare of the world 3425, and before Chriſts time 539, by *Cyrus* King of the *Perſians*, whoſe Army conſiſted of 100000 fighting

ting men, and now remaineth under the command of the *Sophy* or *Shagh* of *Persia*.

The 12 Sibyls.

THe first was of *Persia*, called *Samberta*, or *Persica*, which among other propheſies ſaid, the wombe of the Virgin ſhall bee the ſalvation of Gentiles.

The ſecond was of *Libya*, called *Libyca*: One of her propheſies was, The day ſhal come that men ſhall ſee the *King* of all living things, and a Virgin Lady of the world ſhall hold him in her lap.

The third was *Themis*, ſurnamed *Delphica*, becauſe ſhe was borne and propheſied at *Delphos*: A *Prophet* ſhal be born of a *Virgin*.

The fourth was *Cumæa*, born at *Cimeria*, a Citty of *Campania* in *Italy*, who propheſied, that God ſhould bee borne of a Virgin;

and converse among sinners.

The fift was the famous *Erithrea*, borne at *Babylon*: who especially Prophesied a great part of our Christian Religion, in certaine verses recited by *Eusebius*; the first letters of every which verses being put together, make the words, *Iesus, Christ, Sonne of God, Saviour*, These verses are translated into Latine by Saint *Austine*. Lib. 18, and 23, *de civitate dei*: the substance whereof followeth. The Earth shall sweat signe of judgement: from Heaven shall come a King which shall reigne for ever; that is to say; in humane flesh, to the end, that by his presence he judge the *world*, so the unfaithfull as well as the faithfull, shall see God with their eyes aloft among his Saints; and in the end of the world,

world, the soules of men with their bodies shall appear; whom he shall judge, when the roundnesse of the Earth untilled, shall bee full of clods of Earth and grasse, men shall cast away their Idols, and all their precious jewels, the world shall bee consumed with fire, hee shall pierce the inferiour parts, and breake the gates of Hell; then to the flesh of Saints shal be given free and cleere light, and the evill shall bee burned with eternall fire: all secrets shall be opened, and every one shall know the secret of his negihbour, and God shall discover the Consciences and hearts of all men: then shall there bee lamentation and gnashing of teeth, the Sunne and Stars shall lose their light, the Firmament shall bee dissolved, and the Moone shall bee darkened,

ned, the Mountaines shall bee throwne downe, and the Valleyes shall be made equall with them; there shall be nothing in the world higher or lower then another, Mountaines and Valleyes shall bee made plaine, all things shall cease, the earth shall be dryed unto powder and dust, the Fountaines and Rivers shall bee burned likewise: then shall a trumpet sound from Heaven in wofull and horrible manner, and the opening of the Earth shall discover confused and darke Hell, with the torments and paines of the miserable condemned, and heere before the Judge shall come every King: A River of fire and brimstone shal fal from *Heaven.* Divers other things were propheſied by this *Sibyll*: and because they were obscure, and

there-

herefore not to be comprehended by the *Gentiles* before they ome to paſſe, ſhee ſaid of her elfe theſe words: they ſhall hinke mee a falſe and blinde Propheteſſe, but when they hall ſee theſe things come to paſſe, they will remember me, nd cal me no more a falſe Propheteſſe, but a Propheteſſe of he Almighty God.

The ſixt was called *Samia*, orne in the Ile of *Samos*, which aid: He being rich, ſhall bee orne of a poore Maide; the reatures of the Earth ſhall adore him, and praiſe him for ver.

The ſeventh was called *Cumana*, becauſe ſhe propheſied at *Cumas*, a towne of *Campania* in *Italy*: ſhee propheſied that hee ſhould come from Heaven, and reigne heere in poverty: he ſhould

ſhould rule in ſilence, and be borne of a Virgin. Shee is affirmed to have written Nine bookes of the *Sibyls*: they were all preſented by an old woman to *Tarquinius Superbus*, but he not willing to pay ſo great a ſumme of money as was demanded, denied them: whereupon the old woman burnt three of them, requiring as much money for the other ſixe, as for all: which being denied, ſhee alſo burned the other three, asking as much for the three remaining as for the reſt; which *Superbus* amaz'd, gave, and the old trotte vaniſhed. Theſe bookes contayned manifeſt propheſies of the Kingdome of Chriſt, his Name, his Birth, and Death: they were burned by the Archtraytour *Stilico*, ſo that thoſe Propheſies which are now extant,

eant, are onely such as are extracted out of others writings.

The eight was called *Hellespontica*, borne at *Marmisea*, in the Territory of *Troy*. A woman shall descend of the *Iewes*, called *Mary*, and of her shall be borne the Sonne of God, named *Iesus*, and that without carnall copulation: For shee shall bee a Virgin before and after his Birth, he shall be both God and Man; he shall fulfill the Lawes of the *Iewes*, and shall adde his owne Law thereunto: and his kingdome shal remaine for ever.

The ninth was of *Prygia*, and prophesied in the towne of *Anire*: one of her sayings were: The Highest shall come from Heaven, and shall confirme the counsell in Heaven, and a Virgin shall be shewed in the valleyes of the desarts.

The

The tenth was *Albunea*, surnamed *Tiburtina*, because she was borne at *Tiber*, 15 miles from *Rome*. The invisible Word shall be borne of a Virgine: he shall converse among sinners and shall of them bee despised. *Lactantius Firmianus* rehearseth divers of their propheſies without making any particular mention of them: they are to bee referred specially notwithstanding (as it should seeme) unto *Sibylla Samberta*, who wrot 24 bookes in verse, chiefly intreating of the comming, miracles, and life of *Christ*, whereunto the sayings of all the other *Sibyls* are conformable.

S. *Austine* likewise in the 23 Chapter of his 18 booke *De civitate dei*, reciteth these Propheſies as followeth. Then he shall bee taken by the wicked

hands

ands of the Infidells, and they
hall give him buffets on his face
vith their ſacrilegious hands,
nd they ſhall ſpit upon him
vith their foule and accurſed
nouthes. Hee ſhall turne unto
nem his ſhoulders, ſuffering
nem to bee whipped; yea, he
hall hold his peace without
peaking ere a word, to the end
nat none ſhall know from
henee his words proceede.
lee ſhall alſo be crowned with
iornes; they ſhall give him
all to eate, and Vinegar to
rinke: Behold the feaſt that
ney ſhall make him: in ſo much
nat thou iguorant and blinde
eople ſhalt not know thy God
onverſing among men: but
iou ſhalt crowne him with
iornes, mingling for him gall
nd vinegar: then the vaile of
ne Temple ſhall rend, and at
mid-

mid-day it shall be darke night for the space of three houres. So the just shall dye the death and this death or sleepe shall continue three dayes: and when he shall have been in the bowels of the earth, he shall rise againe, and returne to life.

Lactantius moreover, *Lib.* 4. *Chap.* 15. rehearseth these Prophesies of them. He shall raise the dead, the impotent and lame shall goe, and runne nimbly, the deafe shall heare, the blinde shall see, the dumbe shall speak freely. And a little before that, saith with five loaves and two fishes hee shall nourish in the Desarts 5000 men, and the fragments thereof shall bee sufficient to satisfie many more. Many other things were foretold by these *Sibyls*, as well of the ruins of great States, as of *Christ*.

The

The eleventh called *Egyptica*: ome hold her to bee the ſame hat *Phrigia* was, ſhe came from *Troas* to *Dodona*, where ſhe pro-heſied, and was as well as the ther denominated from the lace: but the moſt hold that ſhe vas diverſe from the other, and vas called *Phaënni*, ſo writes *ohannes Tſetſes*: ſhe propheſied hat the pure word ſhould come rom a *Virgin*, how hee ſhould villingly come down from hea-ven, & ſeem poore to the world: et ſhould governe all things, whoſe rule & kingdome ſhould never ceaſe, & that he ſhould be oth *God* and *Man*, and that this is kingdome ſhould principally eſide in the ſouls of men, whom he would governe, and ſave to another life, thus *Lælius Cleo-paſſus*, and others affirme.

Colophonia Lampuſia the twelfth,

twelfth, she came out of *Greece* from *Colophonia* a City of *Ionia* shee propheſied of the change of Kingdomes, of Inundation Earthquakes, and of Warres shee told that God was onely to be adored, that hee was angry at vice, and puniſhed it that hee did delight in holy and upright men: shee tolde alſo, that the whole World ſhould bee burnt, and wiſhed men to adore that God while they lived here, which would puniſh them ſo ſeverely hereafter for their contempt.

Of India.

IN the Country of *India* they have two Summers, their ayre is moſt gentle, and pleaſant, and temperant, great fruitfulneſſe of the ſoyle, and plenty of waters,

aters, and therefore some ve 130 yeares, especially the *Lusitanes.*

There be others whose lives e longer: there be marvellous reat beasts bred in that Coun- ey, and trees of such height, nat a man cannot shoote to the op of them, this commeth by ne fertility of the soile, tem- erateneſſe of the Ayre, and lenty of waters. Their reeds e of such bigneſſe and length, nat the space betwixt every not, may beare three men, metimes in a little River. here bee store of Parrats: It ringeth forth Nard, Cinamon, epper, *Calamus Aromaticus*, nd other spices, and also divers earle and precious stones. *liny* saith, that in the Coun- ey of *India*, all things are redde of a greater magnitude then

then in any other Countrey, a men, beasts, and trees. The people have a bushy haire, and a speciall decking with precious stones, they are very divers in apparrell, some weare woollen garments, and some linnen, many goe naked, and some cover their privy parts onely: the colour of the body is commonly blacke, being in their Mothers wombe such, through the disposition of their Parents; they bee of a good tall stature, and strong.

They bethrifty in living, and very continent from theft: they know no Letters, but doe all things by memory, and for their simplicity and thriftinesse all things have prosperous successe they drinke no wine but in Sacrifice, they make drinke of Rice and Barley, their meate

is

s commonly rice-pottage, they ive no prerogative to their old ge, except they excell in wiſe- lome. He that is reprehended s a falſe witneſſe, hath the tops f his fingers cut off, hee that epriveth any man of any mem- er, hath the law *Talio*, that is, o loſe the like member, and al- o his hand is cut off. And if a- y man putteth out the eye, or utteth away the hand of an Ar- ificer, he loſeth his life for it. f any woman killeth a drunken King, ſhe hath her reward to b e onjoyned with his ſucceſſour : There be ſeven ſpeciall orders mongſt the *Indians*: the firſt is f Philoſophers, which being ew in number, were preferred efore the reſt in honour and lignity, they are free from all vorkes, and neither ſerve any ody, nor governe or rule, they

take

take such things of private folk wherewith they doe Sacrifice and they have a care of th dead, and especially know wha is done in Hell, and therefor many gifts and honours are be stowed upon them: they pro fit much to the life of the *Indi ans*, for they meete togethe in the beginning of the yeare and foretell drought, raine windes, diseases, and othe things, the knowledge where of is profitable: that Philoso pher which foresheweth any thing that is false, hath no o ther punishment, but to keepe silence for ever. The secone order is of Husbandmen, which exceeding the rest in multitude, being free from Wars and o ther worke, doe onely bestow their time in tilling thei ground, no enemy offereth

any

any injury to them, because they are thought to be occupied about the common profit, they live in the fields with their Wives and Children, and come not into the City, they give tribute to the King, the fift part of their profit. The third order is Shepheards, which neither inhabite in Cities nor Townes, but have their tabernacles, and their nets, and things for hunting, and these keep the Countrey from the danger of beasts and fowles. The fourth degree is of Artificers, whereof some maketh weapons, some other things meete for the countrey: and other profitable things, these bee free from tribute, and have their Corne from the Prince. The fift order is of soulliers, exercised in warlike affaires, & they & al their horses &

Elephants be maintained by the Prince. The sixt is of superintendents, who seeing all things that bee done in *India*, make relation thereof to the King. In the seventh order, bee those that have the rule of common counsells, being but a few in number, and such as most excel in nobility and wisedome: for of these some bee chosen to the Kings councell, and to the administration of the Commonwealth, and to bee judges in doubtfull cases, Dukes also and Captaines be chosen of them.

Thus *India* being destributed into these parts, it is not lawfull for any order to marry with the mens wives of another order, nor to change his trade of living; nor for the Souldier to play the plough-man, nor the Artificer to meddle in the

Philoso-

Philosophers office. And because *India* is so great a Countrey, there bee many Nations discrepant in forme and tongue, and manners; for some inhabiting about rivers & lakes, doe eate raw fish, and others raw flesh, and when any falleth sicke, his friends kill him, saying, that if hee should wither and pine away with sickness, that his flesh should be corrupt, and although hee denyeth himselfe to bee sicke, yet they kill him; and make a banquet of him: so hee that liveth in perfect health to his old age, is slaine and devoured in like manner. And therefore few of them come to extreame old age. There bee some of the *Indians* that never kill any living thing, nor plant, nor sow any thing, nor erect any Houses, but

liveth only with herbs, amongst whom when any falleth sick, he goeth into a desart place, and there dyeth, no man taking care either of him dying, or being dead: they use naturall conjunction togethet openly like unto brute beasts.

Of the Bragmans.

THe people called *Bragmans*, lead a simple life, and are not led with any inticements; they desire no more then very Nature doth require: they have plenty of all things for life, the which their earth bringeth forth without tillage. Their tables be furnished with wholesome dishes, and therefore they neither know diversities of names in sickneſſe, nor their kindes; but they have good health very long.

long. One desireth no helpe of another, for they live in common, amongst those that are equall, there is no place for envy, seeing that none is superiour; they have no judgements, because they doe nothing worthy of correction: their onely Law is not to doe any thing against nature, which nourisheth labour, exerciseth no covetousnesse, and flyeth from filthy idlenesse. This Nation hurteth it selfe in the Sunne, it getteth moisture in the dew, it extinguisheth thirst with water. The ground is instead of beds, carefulnesse breaketh no sleepe, nor pensiveneſſe troubleth not the minde: their habitation is in digged Caves upon the Mountaines sides, they feele no rage of winds nor tempests, they thinke themselves better de-

fended in a cave then in a house, from the injury of weather, because their cave hath two uses, one for a mansion place, another for a Sepulchre or grave when they dye. They have no precious garments, but they cover their members with a thing like paper, rather for shamefastnesse then otherwise.

The women be not trimmed as they please, but they are ignorant how to encrease beauty more then Nature giveth: the man and the woman use naturall conjunction, not for libidinous pleasures, but for love of procreation. No Parent followeth the Funerals of his childe, they have no Sepulchers in Churches for the dead, but in vessels made of precious stones, they lay up the ashes of the dead.

Their best remedy in Phy-

sicke

ſicke is abſtinence and ſparing, which doth not onely cure their griefes, but alſo prevent thoſe which might come: they have no common playes nor games, but when they aſſemble together, they read the Monuments of things done, wherein if they heare any thing to bee laughed at, they weepe, they are not delighted in old fables, but in the goodly diſpoſition of naturall things; they learne no Eloquence, but have a ſimple kinde of ſpeech, onely commanding not to lye.

Of the Elephant.

THere be Elephants in *India*, which bee very wilde and fierce, but they are easily made tame after this manner. They compasse some cleane place with a deepe ditch of foure or five Furlongs, they make the entry into it with a very streight bridge, then set they in three or foure Female Elephants, which are tame, and they themselves lye privily watching in cottages: in the day time the wilde Elephants come not, but in the night time they enter, the which place of the entry the Hunters shut and stop privily: after this they bring in of their strongest tame Elephants to fight with them, besides that, they doe punish them with famine

mine and lacke of meate, and when they be weary with fighting, they which are bold carterly fellowes, privily getteth under the belly of the Elephant, and so suddenly stealeth under the belly of the wilde Elephant, and by these meanes doe chaine and fetter them: and after this they move their tame Elephants to beate the wilde 'untill they fall to the ground, and when they are downe, they binde their necks with the necks of the tame Elephants, with such thongs and bindings as Oxen bee bound with, and this doe they, that they should not cast off such as fit them: Moreover, they cut their neckes about with Rayfings and Sciffures, and lay the Chaynes thereon, that for paine they should give

place to their chaines, and goe quietly, of such as are taken they chose out such as are unprofitable, either for old age, or yong age, and the rest bee led into the stables, and they being bound both feete and necks to a pillar, to bee tamed with hunger. After that they bee refreshed with grasse or greene weeds, then they teach them to be obedient, some with words, some with singing, and some with drummes be made gentle. The *Elephant* is the greatest amongst all beasts, and commeth neerest to humane sence, he hath some understanding (as *Pliny* saith) of his countrey talke, and especially a remembrance and obedience of such duties as hee hath learned. If the *Elephant* by chance killeth any of their keepers in a rage, they have

so

so great a desire of him afterward, that some for sorrow abstaine from meat, and some doe pine themselves to death. This beast is accustomed, when hee is full of feeding, to goe to sleepe, and leaning to a tree hee sleepeth, for he cannot bend his knees as other beasts doe: the inhabitants perceiving the tree which is worne and made filthy with the *Elephants* leaning, cause the same tree to bee cut hard by the ground, so that it may not fall without thrusting and enforcing, then they put away the signes of their owne steps, and depart quickly before the *Elephant* commeth to sleepe: the *Elephant* comming in the evening to his accustomed place of rest, and leaning to the tree with all the weight of his body, falleth downe straight way

way with the tree even to the earth, so he lyeth with his belly upward all night, for he cannot lift up himselfe; then commeth the inhabitants in the morning, and slaieth the beast without danger.

The *Elephants* have such a kinde of shamefastnesse, that the male never covereth the female but in secret, and that when the male is five yeares olde, and the female tenne yeares of age, they bring forth as Mares doe, and most commonly about the Spring. Many of them live almost two hundred yeares, they have great pleasure in good Waters, they be most impatient of cold, the two teeth which hang outward, are so big in the greater *Elephants*, that they are used oftentimes as Postes. And many other things bee

bee written of them, which I thought good to leave out for tediousnesse.

Garments used by the high Priests of the Iewes.

ALL Nations have ever had great respect and reverence towards their Priests; and such as sacrifice to their Gods, and thereupon have usually allotted them excellent Rayments, and decent Vestures: yet in this kinde, the *Iewes* high Priests excelled all others, having indeed direction from heaven, even for the manner and matter of their Vestments, in the performance of their severall services. Their upper Garment was of dainty fine Linnen, that did decipher their purity of life: from their middle they were girded with a Vaile

a vaile to the middeſt of the thigh, and under that a pure linnen garment which went to the ground: above it a round garment of Violet-colour, all fringed at the skirts, which was hung full of Bells and Pomegranats all of Gold: upon his breaſt he wore a Garment of five colours, *viz.* of Gold, Purple, Scarlet, Silke, and Violet: hee alſo had adornments on his Head, a Miter of Silke crowned with Hiacinth, and upon it was a Crowne of Gold, contayning the foure ſacred letters of the name of God: Hee likewiſe had a Rochet which was very rich, and buttoned with two golden buttons, made in forme like two Aſpes, ſet richly with great Sardonix-ſtones, bearing the names of the twelve *Tribes* ingraven in them: then had

had he 12 precious stones hanging by them by three in a ranke, in every one of which was one of the names of the twelve *Tribes* written: So that you may see that hee was not onely decently, but also richly apparel'd, when hee appeared before the congregation of *Israel*. I could have enlarged this point much more, but it is fully mentioned in *sacred Writ*, and also amongst many Authors.

Of the Dragons in India, and Ethiopia.

THe Dragon is the greatest of all Serpents, and hath sharpe teeth set like a saw-fashion, he hath greater strength in his taile then in his teeth, and hath not so much poison as other Serpents have, if he wid-

deth

deth his tayle about any he slayeth him, and the *Elephant* with all the bigneſſe of his body is not ſafe from him, for the *Dragon* lurking about common paths where the *Elephants* uſe to go, doth winde and knot his taile about the *Elephants* legs, and killeth him by ſuffocating. Hee is bred in *India* and *Ethiopia*. *Pliny* ſaith, in *Ethiope* there be *Dragons* of 20 foot in length, they are wont 14 or 15 together with their heads erected, to flye over the Sea, and great waters, for ſome better foode: the *Dragons* poyſon is onely in his tongue and gall. Wherefore the *Ethiopes* cut away the tongue and eate the fleſh. *Pliny* ſaith, that through the ſtrength of poyſon his tongue is alwaies lift up, and ſometimes through the heate of poiſon he inflameth the

ayre,

yre, ſo that hee ſeemeth to
breath fire out of his mouth, and
ometimes when he hiſſeth with
is contagious blaſt, he infecteth
he ayre, ſo that the Peſtilence
ommeth thereof many times.
He is ſometimes in the waters,
nd lyeth often in his Den, hee
leepeth ſeldome, but watcheth
lmoſt continually; hee devou-
eth beaſts and Fowles, his eye-
ight is very ſharp, ſo that in the
Mountaines hee ſeeth his prey a
ar off oftentimes.

Betwixt the *Elephants* and the
Dragons there is continuall war,
or the *Dragon* claſpeth about
he *Elephant* with her taile, and
he *Elephant* ouerthroweth the
Dragon with her feet and ſnowt,
he *Dragon* with the folding of
er tayle twiſteth her ſelfe a-
out the *Elephants* legs, and ſo
naketh him to fall.

The

The *Elephant* seeing a *Dragon* under a tree, goeth about to break the tree to give the *Dragon* a blow, the *Dragon* leapeth upon the *Elephant*, and desirous to bite between the nostrils and to make him blinde; sometimes the *Dragon* getteth behind him, biting and sucking his blood, with the losse of which blood, the *Elephant* being weakned, after long conflict falleth upon the *Dragon*, and so dying slaieth his owne murderer: the *Dragon* is very desirous of the *Elephants* blood, for the coldnesse of it, wherewith she desireth to bee cooled. And many other strange Serpents are in *India* as Scorpions with wings, and such like, of whose natures I omit to write, because their formes be not knowne unto us.

of

Of the Gryphin in India.

SOme say there is in *India* a *Gryphin*, which is a kinde of beast with foure feet, having Wings, and as might in strength as a Lyon, with crooked talants, blacke one the backe, & in the forepart purple, his wings somewhat white, his bill and mouth like an Eagles, his eyes fiery, hard to bee taken, except he be yong; he maketh his nest in high Mountains, and fighteth with every kinde of beast, saving the Lyon and Elephant, he diggeth up Gold in desart places, and giveth a repulse to those that come neer him, he maketh his nest of such Gold as he findeth, and some say, that it cannot be taken away, without a thousand or

two

two thousand men, and that a well with danger as with gaine Thus much *Ælianus* writeth.

The notes of a good Horse.

THere bee some that write that an Horse should not be broken nor tamed before two yeares of age. But that he is to be rubbed and chafed with flattering, and gentle words, and that his stable should bee laid with stone, and to use him by little and little to goe on the stones, that his feete might be made strong. At the beginning let not him that shal sit him or breake him, be too rough, nor weary him with running; let him prove him with turning gently on both sides, and not so much with spurres as with the stick he must

nuſt touch him. The Horſe hould be of one colour, of a hick maine, and ſtanding up, of trong loynes, of a ſhort head, his neck muſt be erect and ſtanling up, his eares ſmall, accorling to the proportion of his ead, a broad breaſt, a meane belly, ſhort hips, a large tayle, and omewhat curled, ſtreight legs, qual knees, ſtedfaſt hoofes and roſſe, not big nor ſmall, that hey be not worne: his legges nuſt be wel ſtuffed with bones, nd not with fleſh, the notes and ignes of yeares in horſes, are hanged with their bodies.

When a horſe is two yeares nd a halfe old, his middle teeth oth above and beneath do fall, when hee is three yeares old, hee caſteth thoſe that are like nto Dogs teeth, and bringeth orth new: before ſixe yeares of

of his age his upper double teeth doe fall, at the sixt yeare hee supplieth those that he wanteth, at the seventh yeare all are supplied equally, from that time he hath hollow teeth, and therfore it is hard to discerne their ages: at the tenth yeare their temples begin to waxe hollow, and the browes sometimes wax gray, and their teeth stick out. Mares have their full increase in five yeares, but Horses in sixe yeares. *Xenophon* teacheth these properties to be observed in an Horse.

Firſt, to know his age, then if he will take a bridle or not, after this if one may sit him, then if he will cast him that sitteth on him, and if he will fly or run away being let loose, or if hee may be soone taken, or if he being smitten with a stick, will goe the swifter or not. *Of*

Of certaine monstrous people in India.

MAny are found in *India*, both men, women, and beasts full of haire, and with leaves and mosse on them, which commeth of the great heate that there is. *Pliny* saith, that the inhabitants of this Countrey be coloured with the Sunne, and thereby come to certaine blackneſſe like unto the *Ethiops*, not becauſe they are outwardly ſo black through the aduſtion of the Sunne, but naturally in their blood there is an inclination to blackneſſe, the which the heate of the Sun doth ſeeme to double.

Our Anceſtours have feigned many monſters in this Country, as people with Heads like unto

to dogges, armed onely with nayles, clothed with hides and skinnes, having no kind of mans speech, but onely a kinde of barking. There be some that live at the fountaine of *Ganges*, which take no benefit by meat, but live onely by the savour of wilde Apples; and when they goe farre, they carry them for their maintenance, and live by the smell and savour of them. If they come into any filthy or stinking ayre, they must needs dye; and it said, that some of them were seene in the Tents and Army of *Alexander*.

Wee read also, that there bee certaine people with one eye in *India*; and some to have so great eares, that they hang downe even to their feete, and many to have but one foot, and that so great,

great, that when they lye down on their backs, and would keepe them from the Sunne, the ſhadow of that onely legge doth comfort them. It is read alſo, that there is a Nation which hath gray haires in youth, the which in age waxe blacke, and alſo men ſay, there is another kind of women which conceive at five yeares of age, but they live not above eight yeares: there be ſome that lack neckes, and have eyes in their ſhoulders: there bee wilde men alſo with heads like unto Dogs, with a rough and hairy body, which make a terrible hiſſing, but theſe and ſuch like are not to be credited, and taken for truth, except great reaſon can perſwade that ſuch may be, and experience can prove the ſame. It is alſo thought, that there

is a certaine people called *Pygmeis*, which be never in peace, but when the Cranes (with whom they have continuall warres) flye into other countries. These *Pygmeis* are short men of stature, inhabiting in the extreame part of the mountains of *India*, where is a wholesome and good ayre, who exceed not twenty seven inches in stature. For *Pygme* is as much to say as a cubite. These *Pygmeis* fight with Cranes, but they have the foyle: the report goeth that they sit upon the backs of Rams or Goats, and have arrowes for their weapons, and so in the Spring time with a great Army they come to the Sea, and there consume the Crane egges and yong ones, and that this expedition is made in three moneths, for otherwise they

were

were not able to resist the Cranes: their Cottages bee made of clay, feathers, and eggeshells. But of the nature of *Cranes* the authors write in this manner. When the Cranes take a flight, they consent together, and flye very high, for to marke and behold: they chuse a captaine and guide whom they follow; in the latter end of the company they have those that may cry, and may lead the whole flocke with their voyce, they have their watches every night by turne, which hold a stone in their feet, which falling from those that are weary for lacke of sleepe, argueth and reprooveth their negligence by sound: the other sleepwith their bils and heads under their wings standing upon each feete by course, the guide looketh forth-

with his neck straight forward, and fore-sheweth things to come. When they are mad tame they waxe lascivious, and run, and flye in round compasses with shaking their wings.

Of the Ants of India.

Megasthenes writeth of the Ants in *India* after this sort, there is an Hil of thre thousand furlongs in compasse in *India*, and many Gold mines therin, the which are kept with Ants as big as Foxes, getting their living with a marvellous celerity in hunting, they dig and scrape the earth that bringeth forth Gold, and heapeth it up at the hole of their Dens; the which, Merchants doe privily steale away, laying flesh for a bait to stay the Ants, if perhaps they should

Ants as big as Foxes.

ſhould marke them. This is thought of many to bee a fable, and therefore I leave it at large to judge of it as you think beſt.

Of Indian Apes.

ABout the mountain called *Emodÿ*, there is a great wood full of great Apes, the which as the *Macedonians* did ſee ſtanding as it were thicke together upon the Hills, and having weapons like men of Warre, (for that kinde of beaſt commeth as neare to humane ſubtilty as Elephants doe) they would have ſet upon them as enemies, had not the inhabitants of that Countrey beene preſent, and ſhewed to *Alexander*, that it was nothing elſe but an aſſembly of *Apes*, which contend to imitate

such things as they see, and so that battell was turned to laughing. Apes are taken after this manner: they that hunt Apes, set dishes full of water in the sight of the Apes, and therewith they annoint and wash their eyes, and suddenly with as privy speed as they can, they take away the water, and set pots with birdlime, and such like stuffe instead thereof: the Apes perceiving them annointing their eyes, being given to follow all things, come downe immediately from the trees, and thinking to doe as the men did, they dawbe and annoint their eyes and mouthes with birdlime, and so are they easie to bee made a prey, and taken alive.

They use also another trade to take them: they take buskins,

and put them on in the sight of the Apes, and so depart, leaving others annoynted inwardly with birdlime, and such like, and somewhat hairy, that the fraud might not appeare, the which the Apes plucking upon their legs, are so snared and intangled with it, that they cannot escape the hands of the Hunters.

There are in *India* also dogs of such courage, that two of them can master a Lyon.

Of the Diamond-stone.

THe Diamonds be found amongst the mettals of *India*, *Æthiope*, *Araby*, *Macedony*, *Cyprus*, and many other places. The *Indian* Diamond shineth with a more Orientnesse then the others. There

is one kinde of this ſtone that is ſomewhat of an iron colour, and differeth not much from a chriſtall colour, for commonly it is ſomewhat white, but it is harder then Chriſtall; ſo that if it be layd upon the Smiths Anvile, and moſt vehemently beaten with a hammer, rather the anvile & the hammer wil breake aſunder, then that will be divided in parts, and it doth not only reſiſt the blowes of iron, but alſo the heate of the fire, ſo that it will not melt, nor give place thereto. For if we may give credit to *Pliny*, it will never waxe warme, and that becauſe it cannot be more purer then it is, for it is never contaminate. But yet the ſtrange hardneſſe of this ſtone is made ſo ſoft with the warme blood of a Lion, or of a Goate, that it may be broken.

In

In scalding Lead it taketh such heate, that it may be dissolved: But this hardnesse is not in every Diamond: for that which is of *Cyprus*, or called *Syderites*, may be broken with a Mallet, and pierced through with another Diamond. The Diamond doth deprehend and detect poyson, and maketh the working thereof frustrate, and therefore it is desired of Princes, and had in great price and estimation.

The tenne persecutions under the Roman Emperors.

THe first beganne in the 13 yeare of the reigne of *Nero*, in such sort, that the Christians were faine to hide themselves in caves of the earth.

The second beganne in the 12 yeare of the Reigne of *Domitian*, who caused St. *Iohn* the Evangelist to be put in a vessell of burning oyle, whereof he received no hurt.

The third beganne in the tenth yeare of the reigne of *Traian*, which ceased afterwards by the pitty and meanes of *Pliny* Second, Prefect of the Empire.

The fourth began under *Marcus Antonius*, and *Aurelius Commodus* Empire.

The fifth began at the commandement of the Emperour *Severus*.

The sixt began at the indignation of *Maximinus*, who especially persecuted the Clergy.

The seventh began under the Emperour *Decius*, and continued cruelly.

The eighth began under the Em-

Emperour *Valerius*, who though at the first hee were a Christian, yet afterwards being corrupted by certaine Hereticks, hee became a most cruell persecutor of Christ his Church.

The ninth beganne under the Emperour *Aurelianus*.

The tenth began by the commandement of the Emperours *Diocleſianus* and *Maximianus Herculeus*: this persecution was farre more cruell and generall then any of the rest: insomuch that *Diocleſianus* in the orient, and *Maximianus* in the occident, destroyed all Churches, and tormented the Christians with all strange torments.

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of

Of the Calechut the famous Mart of India.

THE compasse of the Citty of *Calechut* is the space of Sixe Thousand buildings, which be not joyned together as our houses be, but are separate a good space asunder: the length of the Citty is a thousand paces, their houses be very low, so that they are not above the height of a man on horse-backe from the ground, they be covered in the top with boughes and branches of trees commonly.

Their King is addicted to the worshipping of devils: He doth not deny *God* to be the maker of Heaven and earth, and the first cause and Author of things: but hee saith, that GOD appointed

pointed the office of judgement to an ill ſpirit, and to doe right to mortall men, and this ſpirit they call *Deamo*: The King hath the picture of this devill in his Chappell, ſitting with a Diadem on his head, like unto the Biſhops of *Rome*, but his Diademe hath foure hornes about, and this picture gapeth with a wide mouth, ſhewing foure teeth: It hath a deformed noſe, grimme and terrible eyes, a threatning countenance, crooked fingers, with tallants and feete much like unto a Cocke: they that looke upon this horrible monſter, are ſuddenly afraid, it is ſo loathſome and terrible a thing to behold. About the Church are painted devils, and in every corner Sathan is made of braſſe ſitting, with ſuch workmanſhip, that hee ſeemeth

to

to cast flames of fire for the consuming of soules miserably, and in his right hand the picture of the Devill, putteth a soule to his mouth, and with his left hand it reacheth another. Every morning their Priests doe cleanse this Idoll with Rose-water, and other sweete waters, and they perfume it with divers sweete things, falling downe and worshipping it. They put the blood of a Cocke weekely in a Silver Vessell, filled with burning coles, and a great number of sweet perfumes, and taking a Censar, they make it redolent with Frankincense, and have a little Silver bell ringing all the while. And the King eateth no meate before that 4 Priests have offered to the Devill somewhat of the Kings dishes. The King at his dinner sitteth on the ground,

ground, without any cloth under him, and the Priests standeth round about him as hee sitteth, never comming neerer him, then within foure paces, marking the Kings words most reverently: when he hath done eating, the Priests offer the reliques of the Kings meate to yong Crowes and Birds to be eaten, which fowle is an haynous thing to kill, and therefore they flye everywhere in safety. When the King marrieth a Wife, he useth not to goe to bed unto her, before that his new married wife hath been defloured of the most worthy Priest. For this Whoredome, the KING giveth him as a reward five hundred Crownes.

The Priests are in the first order of estimation with them, then Senators which beare a sword

sword and a buckler, a bow and a javelin, when they goe abroad. Thirdly they esteeme Artificers. Fourthly fishers. Fiftly Merchants for Wine, and Pepper, and Acornes. Last of al such as sow and gather Rice. They have no great respect of Apparrell, but to cover their privy parts: they goe bare-foot and bare-head. When the King is dead, if there bee any Male alive, either children, brethren, or brothers children, they succeed not in the Kingdome, but the sisters sonne by their law must have the Scepter: and if there be no such, then he succeedeth in the Crowne, which is neareft of consanguinity, and this is for none other cause, but because their Priests have defloured their Queene.

When the King goeth forth into

unto some strange countrey, or to Hunt, the Priests kepe the Queene company at home, and nothing can be more acceptable to the King, then that they should be acquainted with the Queene in venerous acts, and therefore the King knoweth for a certainty, that those children which he hath by his Wife, cannot be accounted his children; but he taketh his sisters children as most neere unto him in lawfull consanguinity, and taketh them heires to the Crowne.

The Merchants keep this order, such Wives as they have, they man change them in the colour of a better conjunction; and that one saith to the other, seeing the you have bin my best friend, let us change our wives, upon that condition that you may have mine, and I may have

Change of wives

have yours: then saith the other, say you so in earnest? ye saith he by *Pollux*. Then saith his fellow, let us goe home to my house; whither when they are come, the one claymeth anothers Wife; saying, come hither Woman, and follow this man, because from hence forth hee shall be thy Husband: then the Woman saith, do you speak in earnest? to whom her first Husband saith, I doe not mock; then the woman saith, gladly I will follow him: And this is the way of changing their Wives. There be some Women in this countrey that may marry seven Husbands, and lye with them every night by course, and where shee is delivered of a Childe, shee may choose to which of her Husbands she will father her Childe, so that the man

man may not refuse it by any meanes. Many other strange things is re hearsed of this Nation, the rehearsall whereof were very tedious heere. There is much Pepper growing in this Countrey of *Calechut*, the stalk of Pepper is but weak, somwhat like to a Vine stalke, so that it cannot grow without a prop: it is not much unlike to Ivye, for it windeth and creepeth as that doth, and with a more deepe clasping it windeth about the tree: this hath many branches three handfull long. They gather it in *October* and *November*, being greene as yet, and lay it on tiles in the Sunne to bee dryed, where in three daies space it waxeth black, even as we have it.

Ginger groweth in *Calechut*, but much is brought out of *Cravonor*

Cravonor thither. *Cynamon* is in the Isle of *Zaylon*, fifty Germain miles beyond *Calechut*. *Pepper* groweth in the fields of *Calechut*, but great store is brought out of *Crimucoli*, 12 miles beyond *Chalechut*. *Cloves* are gathreed in a place called *Meluza*, a little from *Calechut*. *Nutmegs* groweth in *Melaccha*, which is a great way from *Calechut*. *Musk* or *Castoreum* commeth from the Countrey of *Pego*, which is an hundred miles from *Calechut*. *Pearle* and Precious stones are found about the City of *Ormus*, and sent to *Calechut*, the general Mart of all the East parts. And many other Spyces, Silkes, and strange things, are brought from these Countries into ours.

The

The end of the Iewes answerable to their lives.

SEldome hath it been known, but alwayes a wicked life hath had a shamefull end, and this without searching any further for examples, may evidently be seene in the Nation of the *Iewes*: their lives being odious towards God, proved as shamefull to Men: they generally exercised inhumanity to strangers, despised the Prophets, and mocked their Priests: they were given to fearfull oppression and usury: they did not honour their Magistrates, nor parents: they practised contentions, and seditions: they prophan'd the Sabbath of *God*: they were extreamly unthankful, and as extreamly disobedient to *God*, in a word, they left not any notorous sinne un-

unpractiſed, and for the proſecution of theſe lewd courſes, it pleaſed Heavens Juſtice to make them a ſhame, a curſe, and an aſtoniſhment to all the world and themſelves: for as they ſold Gods Word and his Sacrifices, ſo in *Veſpaſians* time they were publickly ſold for ſlaves, to the number of thirty ſeven thouſand perſons at once: as they dealt with ſtrangers, ſo to this day are they uſed by all ſtrangers, as they cared not for their Prieſts, ſo are they now deprived both of Country, Citty, Temple, and Prieſts: As they uſed oppreſſion, ſo are they now to this day oppreſſed and miſ-uſed by all Nations without pitty or remorſe; nay even their owne curſes, which they wiſhed might fall upon them, are indeed fallen juſtly upon

upon them and theirs: What need I be tedious, it is most manifest to all men, that they are as justly miserable and condemned, as they were unjust in their impieties, so that they who did refuse to bee vessels for mercy, are deservedly made vessels of Justice, that although GODS Will was not done by them, yet it is done upon them.

Discite Justitiam moniti, & non temnite Divos.

The seven Wonders of the World.

THe first were the Walls of *Babylon*, built by *Semiramis*, of stone joyned together with a strange kind of slimy and gluish morter,

morter, which groweth in th
Mines of those Countries, an
especially in the Lake wher
stood in time past *Sodome* an
Gomorrah, now called *Asfaltid*.
These Walls according to th
Towne, were built in quadrangl
and contained in circuit (as sait
Pliny in the twenty sixt Chap
ter of his sixt *booke*) 60 miles
so that every square was fi
teene mile long; they were 20
foot high, and fifty foot thick
and to build these Walls wer
hired by *Semiramis*, out of di
vers Countries for a long spac
300000 men.

The second was the Pillar o
the *Sunne*, offered by the Gen
tiles unto *Iupiter*. This Pilla
stood in the Ile of *Rhodes*, an
was made of Iron in the form
of a man, of incredible great
nesse, in so much that a ma

migh

might ſcarce fadome the great finger thereof. After it had ſtood 56 yeares, it fell down by reaſon of an earth-quake, and ſo lay till the Iland was wonne by the Souldan of *Egypt*; who carryed ſo much mettall away, as loaded 900 Camels.

The third, were the *Pyramides* of *Egypt*: among the which here is one eſpecially noted, about the Citty of *Memphis*, now called *grand Caire*: this *Piramid* covered about 40 acres of land, at the foote or foundation thereof, it was all built of Marble-ſtone, and in the building thereof were imployed continually for the ſpace of 20 years, 600000 men; and for the ſuſtenance of theſe workmen, was beſtowed in radiſh, and ſuch other roots 1800 tallents, which according to our reckoning, is the

ſumme 1880000 crownes: this might ſeeme incredible, were it not that it is affirmed by ſo many Authors of authority.

The fourth was the *Mauſol*, of *Mauſolus* King of *Caria*, and husband to *Artemiſia* ſo called: this Woman for the great love ſhee bare to her Spouſe, burned his dead body, and dranke the powder thereof, thinking no Sepulcher ſo worthy as her owne body; and the reſt of the powder ſhee buried in this famous tombe, the ſtone whereof was of an excellent kind of marble, it was 411 feet in circuit, and 25 cubits high, & was invironed about with 36 Pillars of ſtone, wonderfully well carved.

The firſt was the *Temple* of *Diana*, builded by the *Amazones*: it was 455 foot long, and 220 foot broad, and in it ſtood

127 marble pillars, each of them being 70 foote high: the worke thereof was so wonderfull curious, that it was 220 yeares a making.

The sixt, was the Image of *Iupiter Olympius*, in *Achaia*; all of Porphyre, an infinite number of little pieces joyned together: this Image, besides the excellency of the worke, is especially noted for the greatnesse thereof, and was the more famous, by reason of the game called *Olympiades*, there kept.

The seventh, was the Tower *Pharos*, nigh unto *Alexandria* in *Egypt*; builded by *Ptolomeus Philadelphus*; King of *Egypt*, to direct the passengers which came to take haven thereabouts, by burning of pitch, or other like things in the toppe; this Tower was of a marvellous height,

and singular workmanship; the building wherof cost according to our money 480000 crownes, Some Authors put for the seventh wonder, the *Gardens* and *Orchards* upon the Walls of *Babylon*. Others put the *Obelisque* of *Semiramis*; which differeth in nothing from a *Pyramid*, saving that it is all one stone: the *Obelisque*, *Semiramis* caused to be wrought, and taken out of the Mountaines of *Armenia*: it was a hundred and fifty foot high, and every square was foure and twenty foot broad at the bottome; so that it contained in circuit 96 foot.

The fixe Ages of the World.

IN the dividing of these Ages there is great contrariety of Opinions among Writers; for that some follow the computation of the 72 Interpreters, and some follow the *Hebrewes*, and the common Text of the Bible. The first Age from the creation of the world till the universall Flood, endured according to the *Hebrewes*, 1656 yeares, which agreeth with the saying of S. *Hierom*, *Bede*, *Philo*, and the common text of the Bible. The 72 Interpreters, and *Eusebius* hold that it endured 2242 yeares; and Saint *Austine* is of opinion, that it endured 2272. Of this age few, or no things are recited worthy of memory; except the birth of

the first man *Adam*, and the creation of all things.

The second age from *Noahs* flood till the birth of *Abraham*, endured according to the 72 Interpreters, *Eusebius*, and the greatest part of writers 942, and according to the *Hebrews*, but 292 yeares: Saint *Austin* counteth 172 yeares. In this age was builded *Babel*, the *Tower of confusion*: the Empire of the *Assyrians* beganne, and the great Citty of *Ninive* was builded, which contained in circuit three dayes journey.

The third age from *Abraham* to *David*, endured by the agreement of all Authours 942 yeares. During this age was the peregrination of *Abraham*: the beginning of the *Amazones*, *Sodome* and *Gomorrah* were destroyed: *Ioseph* was sold to the *Egyptians*:

Egyptians: *Moſes* paſſed the red Sea: *Iob* the juſt lived: *Iaſon* conquered the golden Feece: the deſtruction of *Troy*: the *Latins* began to reigne in *Italy*.

The fourth age from the beginning of the reigne of *David*, till the leading of the *Iewes* captive into *Babylon*, endured 485 yeares: During this age the Empire of *Aſſyrians* was tranſlated to the *Medes*, the *Olympiades* of the *Grecians* began: *Carthage* was builded by *Dido*, and *Rome* by *Romulus*: *Byzance* was alſo builded: the deſtruction of *Ieruſalem* by *Nebuchadnezzar*, and thereupon the calamity of the *Iewes*.

The fift age from the tranſmigration of *Babylon* to the comming of *Chriſt*, endured by the agreement of all, 589 yeares. During this age *Cyrus* beganne

the Monarchy of the *Persians*: the 70 yeare of this age the Jewes returned to their Countrey: Consuls beganne to rule in *Rome*: *Xerxes* invaded *Greece* with an Army of 1000000 men: *Plato*, *Aristotle*, and *Demosthenes* flourished with many other worthy Philosophers: *Alexander* wonne the Monarchy of the World: the destruction of *Carthage* by the *Romans*: *Cæsar* usurped the Empire of *Rome*.

The sixt age beganne at the birth of our Saviour Christ, which yet endureth, and shall endure to the end of the world.

Of the bridges in Singui and Quinsai.

THere be numbred in the City of *Singui*, about six thousand bridges of stone, having so large Arches, that shippes may passe through without bending of the Mast. There is another City called *Quinsay* in *Asia*, which containeth in the circuit of it, above an hundred *Italian* miles, which make 25 *German* miles; it is thought to bee the greatest and most notable City in the World. It hath 12 thousand bridges of stone, so high and large, that a ship may passe upright through them.

Of certaine illusions of Devils about Tangut.

THere is seene and heard about the Desarts of *Tangut* in the day time, and more commonly in the night, divers illusions of Devills: therefore travailers that way, ought to take good heed, that they sever not their companies, and least any comming behinde might hinder them, for otherwise they shall soone loose the sight of their companions, for the hils and mountaines: there be heard the voyces of Spirits and Devills, which going solitarily, will call other by their names, feigning and counterfeiting the voyces of their companions, the which if they can by any meanes, doe lead men out of the

the way to destruction: there be hard sometimes in the Ayre, the consents and harmony of musick-instruments: there bee many worshippers of Idolls, and they attribute much honour to the Devills. When their Wives have a sonne, they commend him to some Idoll, and in the honour of it, that yeare the Father keepeth up a Ramme, the which after the nativity of the Childe, at the next feast of that Idoll, he offereth with his sonne, and many other Ceremonies. When the Sacrifice is done, they bring the flesh which was offered to some secret place, and all his kinsfolkes gathred together, doe eate of that with great devotion, keeping the bones reverently in some vessel. In this Countrey is found a

Serpent

Salamandra. Serpent is called *Salamandra*, which liveth in the fire without any damage, those Serpents are used for the making of such cloth as may suffer the fire without any corruption or harme, or else when any spot commeth to any Garment made of the haires of a *Salamander*, it may bee cast for an houre in the fire, and all the spots will be gone, no otherwise then if they had bin very cleane washt.

Garments that will not be cōsumed with fire.

Of the Cocatrice.

THere is in *Affrick* a kinde of Serpent called a Cocatrice, which hath a white spot on his head, having the fashion of a Diadem. His head is very sharp, his mouth red, his eyes somewhat blacke in colour, as *Plinie* saith, with his hissing he driveth

veth away all kinde of Serpents. Hee destroyeth with his breath young trees and plants, consumeth herbs, breaketh stones, infecteth the ayre where he tarrieth, so that a bird cannot fly over that ayre or through it, without danger of death. Yet it is said, that the poison of a Weasell is his destruction. *Ælianus* saith, that he hath so sharpe poison, that exceeding not in length a mans hand, yet hee extinguisheth every great Serpent with his onely breath. There is not a more hurtfull or more pestilent beast upon the earth, for this lying in his denne, may destroy a whole Citty by infection.

Of the Crocodile.

THe Crocodile is found commonly about the water of *Nilus* and *Ganges* in *India*, and waxeth of a little thing to a very great beast. For his egges are much like unto Goose-egs, but the yong which commeth of them, taketh encrease to sixteene or eighteene cubits in length: hee liveth almost as long as a man, hee lacketh a tongue, his body is marvellously defended of nature for all his backe is full of scales and wonderfull hard, his taile is long, hee hath many teeth on both sides of his mouth, whereof two doe especially hang out, he doth not onely devoure man, but also other earthly beasts comming neare to the water.

water, he dismembreth them with his nayles, which hee hath harper then any weapon. His biting is cruell and sharpe, and hee so rendeth with his teeth, that it can never bee healed: here is great store of them about *Nilus*, because they are very fruitfull of themselves, having young every yeare, and also they are seldome taken. It is a fearefull beast, flying from those that persecute him, and persecuting those that fly from him. It is said, that when hee goeth about to devoure a man, that hee beginneth to weepe, whereof hath sprung this Proverb, *The teares of a Crocodile*: that is, when one doth weepe with his eyes without compassion, and not with his heart and minde.

Pliny saith, that this beast onely

onely in his biting doth move his upper jaw, he liveth in the day time upon the land, and in the night time in the water; his eyes be very dull in the water, and his sight is marvellous sharp out of the water. Some say, that hee groweth and encreaseth as long as he liveth.

The Twelve Apostles with their Martyrdomes.

James the Sonne of *Zebedee* called *maior*, for that he was chosen to be an Apostle, was sent to convert *Spaine*, from whence by reason of the obstinacy of the people, (for he converted in all but nine persons) hee returned shortly againe to preach in *Judea*, where by the envy of a Jewish Bishop called *Abiathar*, hee was accused

and

nd beheaded by the consent of *Herod Agrippa*. His body was conveyed by his Disciples first o *Ierusalem*, and from thence to *Spaine*, where it yet remaineth n *Compostella*, a famous pilgrinage.

Iames, the sonne of *Alpheus*, alled *minor*, for that hee was ast chosen; he was the first Bihop of *Ierusalem*, and that by he space of thirty yeares: and hen as he was preaching in the Temple, he was throwne headong downe by the Pharises, nd by them stoned to death. le was buried by the *Temple*.

Simon, by Christ called *Peter*, hrough the indignation of *Nero*, ecause he had overcome *Simon Magus*, was crucified with his ead downeward, according as e desired.

Saul, after his conversion called

led

led *Paul*, after he had endured and escaped many dangers and torments, as beating with rods and put in the stocks by *Philippus*, stoned in *Lystra*, delivered to wilde beasts in *Ephesus* bound and beaten in *Ierusalem* and many others: lastly came to *Rome*, where by the commandement of *Nero*, he was beheaded, (because he was a Roman borne.) the same day that *Peter* was crucified. *Paul* instead of *John*, because he ended not his life with Martyrdome.

Philip, after hee had preached through the whole Countrey of *Scythia*, and converted great part thereof, in the space of twenty yeares, was at the last in the Citty of *Hierapolis* (when hee had there extirpated the Heresie of the *Hebeonites*

fastne

stned to the Crosse, and so
ed.

Bartholmew went to preach
India, and afterward came
Albania, a Citty of *Armenia*
e greater, where he converted
e King of that Citty, and de-
oyed the Idolls. wherefore
the commandement of *Astia-*
s brother to the King *Polemi-*
, whom hee had converted,
e was flead alive. His bo-
was afterwards brought
Italy, and is, as some say, at
me.

Andrew, *Simon Peters* bro-
er, went first to preach in *A-*
aia; and afterward preached
Scythia: but lastly hee was
en at *Patras*, a City of *Achaia*;
Egeas, Proconsull of that
ovince: who, becaufe he had
nverted his Wife *Maximilla*,
t him in prison; where hee
was

was sore beaten, and lastly stre
ched out, and bound on a flop
crosse, to augment his tormen
and so dyed.

Thomas preached the Gospe
to the *Parthians*, *Medes*, *Per*
ans, *Hyrcanians*, *Bragmans*, ar
converted a great part of *Indi*
He was by the Infidells throw
into a burning Furnace, ar
came out unhurt. Finally, b
cause he prayed God to destro
the Idoll of the Sunne, whic
the Infidells would have co
pelled him to worship, hee w
by them thrust through wi
speares and swords.

Mathew, after he had pre
ched much in *Judea*, he went i
to *Ethiopia*, and there conve
ted the greatest part of th
countrey. Finally, having new
ended his prayers, and lifting
his hads to Heaveby the A

r, certaine ſpies came behinde
m, and ranne him through
ith their ſwords: which was
one by the commande-
ent of a King of thoſe Coun-
ies.
Iudas, called alſo *Thaddeus*, af-
r the aſcenſion of our Lord,
as ſent by *Thomas* to heale *A-*
gar King of of *Ediſſa*: after-
ards hee preached in *Pontus*,
d *Meſopotamia*, and converted
any cruell and barbarous peo-
e. Laſtly, hee came to *Perſia*,
here for confounding of their
ols, hee was ſuddenly runne
on, and murdered by the *Pa-*
n Biſhops of that Countrie.
e is buried at *Netre* a Citty of
rmenia.
Simon, called *Chananeus*, bro-
er to *Thaddeus*, and *Iames* the
ſſe; after hee had preached in
gypt, returned to *Ieruſalem*,
where-

whereof by the consent of th
Apostles, he was made Bisho
after the Martyrdom of his bro
ther *Iames*. As touching h
death and Martyrdome som
say, that hee suffered with h
brother *Iudas Thaddeus* in *Persi*
others, that he was through th
envy of *Hereticks*, accused to b
a Christian before the Consu
Atticus, and therefore crucifie
as his Master was.

Mathyas, after the ascension
Christ, chosen by the Apostle
to supply *Iudas* roome, w
borne at *Bethlehem*, and desce
ded of the *Tribe* of *Iuda*: He
preached altogether in *Iude*
where lastly he was accused b
his enemies of perjury, or r
ther blasphemy; and therefo
he was condemned to be stone
to death by two men: durin
which torment, one smote hi
wi

ith a hatchet, and so hee suf-
ed martyrdome.

The Seven Wise men of Greece.

Bias borne in the Haven-towne of *Priene*, in the Countrey of *Ionia*. *Solon* borne in the Iland of *alamine*: *Chilo* borne in *Lace-emonia*: *Cleobulus* borne at *Lin-us* in the Ile of *Rhodes*: *Pitta-us* borne at *Mitylene* in the Ile of *Lesbos*: *Thales* borne at *Mi-to* in *Greece*: *Periander* King of *Corinth*.

ong fowles hatched, and brought forth without the dammes and females.

OElix *Vlmensis* and *Briten-bachius* write in their bookes of

of common peregrination and travaile, that in *Alexandria* and and in *Egypt*, there bee Ovens made full of holes, wherein are laid three or foure thousand egges, some of Geese, some of Hens, some of Pigeons, some of Ducks, and that they are hidden and covered in dung, and that hot coales are set a farre off about the dung, so that through the temperate heate of these things, the egges by little and little waxe warme in the dung even as it were under the Hen. And at length the young are hatched and brought forth, so that they come by flocks out of the dung, and from thence are taken, and led abroad to bee fed at liberty.

The rites and manners of the Egyptians.

THe *Egyptians* were almoſt the firſt in the World, wherof other Nations learned, and took their lawes, wiſdome, manner, and living: and wee reade that for learnin g ſake, *Homer*, *Dedalus*, *Solon*, *Plato*, and many other went thither. For although they were *Gentiles*, and not beeeving on God, yet they ſtudied much for honeſty and goodnes: and with their honeſt converſation, did allure ſtrangers and good men to come unto them, and to learne that which they could not finde in other places. Their women in times paſt did uſe Merchandize and all things which appertained to Chapmen: the men did

weave and spinne within the house, and carrie burdens on their heads, the which the womē did use to bear on their sholders: the men did make Urine sitting, but the woman did contrary: They did discharge their bellies at home, but their banquets they kept in high wayes, they moulded bread with their feet, and stirred their clay with their hands. They did use to write after the *Hebrewe* fashion, beginning their letters on the right hand.

When any of them met together at Dinner or Supper, before they departed, there came in one that brought a picture of a dead man, upon a staffe made of Wood, of a Cubit length, or somewhat more, and sheweth it to every one of the guests, saying, behold, and looke upon this,

this, drinke, and bee refreshed with pleasure; for such a one shalt thou be after thy death. Their lawes were such, that perjured men lost their lives, as though they had beene guilty of two offences: the one of violating piety towards God, the other of breaking faith and promise amongst men, which is the surest knot of humane society. If any travailer found any man beaten of theeves, and would not helpe him if he could, he should bee found culpable of death; if hee were not able to helpe him, he was bound to detect the theeves, and to follow the action against them: and he that did neglect to doe this, was punished with certaine stripes, and kept without meat for three dayes. If any Father killed his son, there was no punishment of

death appointed, but for 3 daies and nights, continually hee was commanded to bee about the dead body; for they thought it no just thing to take away life from him, that gave life to his children, but rather that hee should bee punished with continuall paine and repentance of his fact, that others might fear to do the like. Paracides they caused to bee burned upon an heape of thor nes: and such as uttered any secrets to their enemies, they caused their tongues to bee cut out: And they that did counterfeit or clip mony, had both their hands cut off; so that with what part of the body the offence was made, with the same hee should tollerate punishment. If any had violated a free woman, his naturall parts were cut off, because in one fault he committed

three

three haynous things, that is, an injury, corruption, and confusion of children. He that was taken in voluntary Adultery, had a thousand stripes with rods, and the woman was mangled upon the nose. The Priests could have but one Wife, but the laity as many as they could keepe.

The bringing up of their children was with small cost, for it came not unto the charge of twenty groats the whole Education of their full age: and and this is not to bee marvelled at, because *Egypt* is a hot Country, and therefore they live naked without any kinde of Garnent; and they feed upon roots, the which, they eate sometimes raw, and sometimes rosted in imbers. The Priests did teach heir children especially *Geome-*

try, and Arithmeticke. They did drive away sicknesse either with fasting or with vomit, the which they used every third day. Their opinion was, that all diseases came of superfluity of meates, and therefore that to be the best cure, which tooke away the matter and causes.

The seven Saxon Kingdomes that England was once divided into.

THe first was the Kingdome of *Kent*, which had his beginning of the *Saxon Hengist*, in the yeare of our Lord 476, and the fift yeare of *Vortiger* King of *Britaine*, his last reigne, (for he had beene deposed) the Kingdome continued 342 yeares, till that *Egbert* King of *Westsaxons*, vanquished

Baldred

Baldred last King thereof, and joyned it to his owne Kingdome.

The second Kingdome was of *Sussex*, or *Southsaxons*, which began by the *Saxon Ella*, in the yeare of our Lord 482: and the second yeare of *Aurelius Ambrosius* King of *Britaine*. This Kingdome continued not above 112 yeares.

The third Kingdome was of *East-angles*, or *East-Englishmen*, and contained *Northfolke* and *Suffolke*: it was first begunne by the *Saxon Vffa*, about the yeare of our Lord 492: and the 11 yeare of *Aurelius Ambrosius* King of *Britaine*. This Kingdome continued 376 yeares; the last King whereof was Saint *Edmond*, martyr'd by the *Danes*.

The fourth was the Kingdome of *Westsaxons*, containing

the West-countrey of *England*, and had his beginning by the *Saxon Cerdicus*, the yeare of our Lord 522: and the fift yeare of *Arthur* the great King of *Britaine*, and endured from the first yeare of *Cerdicus*, to the last of *Alured*, the terme of 378 yeares. The Kings of this Countrey subdued at length all the other fixe Kingdomes, which *Egbert* beganne, and *Alured* finished, making all the South part of this Iland one Monarchy.

The fift was the Kingdome of *Northumberland*, containing the Countries betwixt the river of *Humber* and *Scotland*, had his beginning of the *Saxon Ida*, King of *Brenicia*, the yeare of our Lord 547: and the second or last yeare of the reigne of *Aurelius Canon*, King of *Britaine*.

This

This Kingdome of *Northumberland* was at the first divided into two Kingdomes, the one was called the *Brenicia*, which bended towards the North, and the other *Deyra* (about) the Countrey of *Durham*: and this Kingdome continued some-while under one King, sometime under two, the terme of 409 years: first under the *Saxons*, and then under the *Danes*.

The sixt Kingdome was of the East *Saxons*, or *Essex*, which beganne by the *Saxon Sebert*, the yeare of our Lord about 614, and continued from the beginning of the reigne of *Sebert*, till the eighth yeare of *Edward* the elder, 293 yeares.

The seventh Kingdome was of *Mercia*, containing *Huntingtonshire*, *Hertfordshire*, *Glostershire*, and others: and was the

greateſt of all the other, taking his beginning of the *Saxon Penda*, in the yeare of our Lord 626, after the comming of *Hengiſt* 126 yeares: during the reigne of *Cadwan* King of *Britaine*, and continued from *Penda*, till that *Edward* the Elder chaſed out the *Danes*, about 280 yeares. Theſe 7 Kingdomes of the *Saxons*, beſide that of *Wales* and *Scotland*, were all contained at once in this *Iland* of *Britaine*, and continued a long ſpace.

The foure Monarchies.

THe firſt Monarchy was of the *Aſſyrians*, founded by *Ninus*, about the yeare of the World 2220, augmented by the Queene *Semiramis*, and after it had endured the terme of

1300

1300 yeares, it was tranſlated by *Arbactus* unto the *Medes*: and there having endured 350 years, it was loſt by *Aſtyages*, and conquered by *Cyrus*.

The ſecond Monarchy was of the *Perſians*, founded by *Cyrus*, the yeare of the World 3425, which after it had endured 191 yeares, was loſt by *Darius*, and ſubdued by *Alexander* the great.

The third Monarchy was of the *Grecians*, founded by *Alexander* the great, in the yeare of the World 3634, and before Chriſt, 320 yeares, after whoſe death it was divided among the Prefects, which in his life-time he had appointed in divers Countries: by which diviſion *Seleucus* was King of *Syria*, *Ptolomeus* of *Egypt*, *Antigonus* of *Aſia*, *Caſſander* of *Macedonia* and

and *Greece* : all which Countries were after subdued by the *Romans*.

The fourth Monarchy or Empire was of the *Romans*, founded by *Iulius Cæsar*, in the yeare of the World 3914, after the building of *Rome* 706 yeares, and before Christ 47 yeares. This Monarchy flourished about the space of 470 yeares, till that after the death of *Theodosius* the great, it was divided by his two Sonnes into two Empires: *Arcadius* was Emperor of *Constantinople*, which Empire endured (though afterwards much diminished by the invasions of barbarous Nations) untill the yeare of our Lord 1453, and then was quite lost by *Constantine*, and conquered by *Mahomet* second King of *Turkes*. *Honorius* was Emperour of *Rome*, which Empire

pire shortly after, in the yeare of our Lord five Hundred Seventy five, and about the ninth Moneth of the Reigne of *Augustus*, was utterly ruinated and spoyled by *Othacar* King of *Gothes*. And long after, in the yeare of our Lord Eight Hundred and one, it was restored by *Charles* the great, and by him united to the Crown of *France*; and by his successours translated into *Germany*, where it yet remaineth as a shadow onely, or representation of the greatnesse and majesty of the ancient *Roman* Empire.

How the Torneyments and Iustes beganne first in Saxony.

The Torneyments were first invented in the time of *Henry Auceps*, the 2 Emperour of Germany in the yeare of our Lord 934.

Henry Duke of *Saxony*, i the yeare of our Lord 93 beeing assaulted and incom bred much with Infidels, an Heathen Nations, made a assembly of a great multitude c the Nobility, to assist him i his Warres against the *Sara cens*, wherein he had so goo successe, that triumphantly h had the victory over them

Thus after hee had given th repulse to the Infidels, consi dering what a number of th Nobility he had, dayly exer cising themselves in Martial acts, thought it meet, that afte the end of his long and grea Warres, to recreate them with

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ome honeſt and pleaſant exer-
iſe : Hee had compaſſion over
hem, becauſe ſome of them
nhabiting amongſt Cittizens,
hould bee occupied with civill
uſineſſe, and not in the exer-
iſe of noble and honourable pa-
times, meete for ſuch perſona-
es as they were: and therefore
he preſcribed certaine articles,
ccording to the which they
hould live, and if they did tranſ-
greſſe them, that they ſhould be
uniſhed in the open Torniа-
ment: theſe articles were twelve
n number.

The firſt, whoſoever of the
Nobility, ſhould ſay or doe a-
ny thing againſt the Holy faith,
he ſhould be reſtrained from the
Torneyment, and if under
he colour or excuſe of the No-
bleneſſe of any of his anceſtors,
any doth preſume to enter the

liſts.

lists or the Torneyment, let him with shame be driven away.

The second, whosoever comming of noble blood, doth attempt any thing against the royall Majesty of *Cæsar*, let him be punished openly in the Torneyment, and of this article was the Authour *Conradus*, a Prince of *Palatine*.

The Duke of *Franconia* was the Authour of the third, which is this: Whosoever comming of a noble house, betrayeth his Lord, or forsaketh him, or exciteth to fly away in an Army, without any necessary cause, or slayeth his innocent companions, let him have punishment in the open *Torneyment*.

The Duke of *Sueueland* made the fourth after this sort: Whosoever comming of Noble Parentage, doth violate or defame by

by words or deeds, Virgins or Women, let him be openly corrected in the *Torneyment*.

The fift Article the Duke of *Bavaria* made in this manner. If any of the Nobility bee apprehended or reproved, to have corrupted or falsefied the Seale, or to have violated his Oath, or hath beene noted of infamy, let him as unworthy bee kept from the *Torneyment*.

The sixt is, if any Noble-man did either secretly or openly slay his wife or bed-fellow, or had helped by his counsell or deede to the destroying of the Lord, the law of the *Torneyment* should take place against him.

The seventh, if any did spoile and rob Churches, Chappels, Widdows, or Wards, or kept by force that which was theirs, from them, wheras they were rather

ther to be helped and maintayned, that he should bee duely corrected for it.

The eighth, If any noble mar were become an enemy to another, and did not maintaine his cause by lawfull order, or by marriall law, but would hurt his adversary by robberies, or by destroying of his goods, especially his Wines and Corne, whereby the Common-wealth is endamaged, let him be tormented in the Torneyment.

The ninth, If any did presume to make any alteration, or set any heavy burden upon others, otherwise then of ancient times were used, howsoever it were done, &c. that hee should have his correction in open Torneyment.

The tenth, If any were convict of Adultery, &c. in like manner

manner let him be amended.

The eleventh, Whatsoever Noble-man doth not live as a Noble-man should doe, &c. in like manner let him bee punished.

The twelfth, Hee that will be at the Torneyment, not coming of noble parentage, or cannot prove his Nobility in foure descents, hee may not enter into the exercise of the Torneyment.

Thus in a briefe summe you may see the manner of the Torneyment in *Saxony*.

The eight Parliaments of France.

THE chiefe and generalleſt Juſtice of the Realme of *France*, is continually kept in eight Citties, wherein are Palaces made expreſly for that purpoſe: and this generall kinde of Juſtice is divided into eight parts, according to the eight Citties, and every of them are called Parliaments, which differ very little from our *Tearmes*: but whereas theſe are but foure times in a yeare, thoſe are continually kept, each of them having inſtead of our Lord Chancelour a chiefe Preſident.

The firſt and chiefeſt of theſe Parliaments is that of *Paris*, called the Court of the Peeres of *France*: and to the equity and

and judgement of this Parliament, many forraigne Kings and Princes have submitted themselves in matters of greatest importance, as to the most venerable and chiefest Senate of Justice in the world. Such were the Emperour *Frederick* the second, called *Barberossa*, King of both *Scycils*, when he submitted himselfe to the judgment of this Court of Parliament, as touching all the controversies of his Empire and Kingdomes, which he had against Pope *Innocent* the Fourth: *Philip* Prince of *Tarente*, and the Duke of *Burgundy*, who submitted themselves to this Parliament, for the controversie betwixt them upon the expences of the recovery of the Empire of *Constantinople*. The Duke of *Lorraine* subject to the Empire, and the Lord

Lord *Guy* of *Chastillon*, who submitted themselves to the judgement of this Court, as concerning the limitation of their lands and possessions: the Daulphin of *Vienna*, and the Earle of *Savoy* submitted themselves to the judgement of this Parliament, concerning the suite betwixt them, for the homage of the Marquisat of *Saluces*. Moreover, without the consent of this Parliament, it hath not beene seene that the Kings of *France* have done, or passed any matter of importance touching the state of the Realme, so much is it respected both within the Realme, and abroad. This Court of Parliament was first ordayned by *Philip the faire*, King of *France*.

The second Parliament is at *Bordeaux*, for the Countries of

Guyen,

Guyen, *Gascoine*, *Xaintonge*, *Perigort*, part of *Poictou*, and others; and was first ordained by *Charls* the seventh.

The third Parliament is at *Rouen*, for the Dukedome of *Normandy*, first made exchequer by *Philip the faire*, and afterwards continuall Parliament by *Lewes* the twelfth.

The fourth Parliament is at *Tholouze*, first ordained for certaine times in the yeare by *Philip the faire*, and afterwards made continually by *Charles* the seventh, for the Countrey of *Languedoc*.

The fift Parliament is at *Greenoble*, for the Countrey of *Daulphine*, instituted by *Lewes* the eleventh.

The fixt Parliament is at *Dijon* for the Dukedome of *Burgundy*: it was likewise ordayned by

by the ſaid *Lewes* the eleventh

The ſeventh Parliament is at *Aix*, for the Earledome of *Provence*, appointed by *Lewes* the 12.

The eight Parliament is at *Renes* in *Britaine*, ordayned by *Henry* the ſecond. Of all theſe Parliaments *Paris* Parliament is the chiefe; and certaine caſes are reſerved to bee judged onely at the Parliament of *Paris*.

Of the Oyſtridge.

THE *Oyſtridge* is found eſpecially in *Affrica*, his head is covered with ſmall haires, his his eyes be groſſe and blacke, his neck is long, his bill is ſhort and ſharpe, his feete hath as it were a by partite hoofe. *Pliny* ſaith, that hee exceedeth the height

height of a man on horſeback, and that his Wings helpe him little. But with his Nailes which are like Hoofes, hee taketh ſtones, and throweth againſt thoſe which perſecute him: Hee doth digeſt whatſoever hee devoureth, be it never hard. Hee is of a marvellous fooliſhneſſe, for if he hath once hidden his head under a buſh, hee thinketh himſelfe ſafe and not to bee ſeene. It is ſaid to be ſimple and forgetfull thing, and that as ſoone as it hath brought forth egs, it forgetteth them, untill the yong commeth forth, which is thought to bee unfily done, becauſe they leave the egges in the warme ſand, ſo that the yong may ſoone be hatched, the which the males doe feed and cheriſh when they are brought forth.

When hee seeth that hee cannot avoide taking, he casteth stones against his followers, and many times hurteth them. His Nest is commonly found in the Sand, well made with Bulwarkes and Bankes, to keepe away raine from the yong.

Of the Empire of Cathay.

THE Empire of *Cathay* is ruled by the great *Cham*. With this Nation one man may have many Wives, and when the Husband dyeth, every wife pleadeth her owne cause before the Judges, and sheweth her merits, so that which of them soever is adjudged to have been the most officious and dearest wife to her husband, she in her best apparrell and all her Jewels

Jewels, as though shee had gotten the victory of the other, goeth willingly and merrily unto the heape of Wood, where her husband shall be burnt, and lying downe by his carcasse and embracing it, the fire is kindled, and so she is burnt with her husband: the other of his wives after this, live in great shame and obloquy. They match not together for Wealth or Nobility, but for excellency of beauty, and procreation sake. The people of *Cathay* have this opinion, that they thinke no other Nation to see with both eyes, but themselves; they are perswaded also, that they excell all other in subtilty of Arts and Sciences. It is a white kinde of people, without beards, of small eyes, and lacking true piety and due obeisance to God: for some of them

worshippe the Sunne, some the Moone, others certaine Images of mettals, and other some an Oxe, so that they be full of monstrous superstition. The Emperour keepeth his Court at his Citty called *Cambalu*, which is the nobleſt Mart in that part of the World: for there is almoſt never a day throughout the yeare, but that a thousand Cart-loads of Silke almoſt are changed, and brought there amongſt Merchants. The Emperour keepeth in his Court twelve thousand Horsemen to keepe his body. Their order of watching is thus: One Captaine with three thousand gardeth the King within the Palace for 3 dayes, and so doth another other 3 dayes following, and thus they keep their courses. When the Emperour sitteth downe to meate, he hath his

his principall and greateſt *Queen* on his left hand, and his children which be of royall blood, on his right hand, in a lower place. No Man that ſitteth downe in this Hall, drinketh, or is ſerved in any other veſſell but of Gold: the Princes and Noble-men that ſerve the King at his meate, cover their mouths with moſt fine ſilke clothes, leſt they ſhould breath upon the Kings meate or drinke, and when the Emperour taketh the pot to drinke, all the Muſitians begin to make great melody, and the other miniſters bend their knees.

The thirteene Cantons of Swisserland.

THe inhabitants of *Helvetia* or *Swisserland*, after they had emancipated themselves from the yoake of the Empire, and expelled the Nobility of the imperiall faction, beganne to make Leagues and Confederacies one towne with another, to fortifie themselves by that meanes against forraigne invasions, if any happened. And in processe of time, within little more then an hundred yeares, are increased to the number of 13, which they call *Cantons*, by which the whole Countrey of *Swisse* is governed and defended. And here (according to their antiquity) I place them the first that confederated toge-

together, and gave example to the reſt, were *Vri, Swits, Vndervard*, Villages; and theſe three by little and little, have drawne to their Faction all the reſt that follow, *Lucerne, Zurich*, Cities; *Glaris*, *Zug*, Villages: *Berne, Fribourg, Soulleurre, Baſle, Schaffouſe*, Cities: *Appenſel*, Village, whereof 7 profeſſe the Romiſh Religion, viz. *Vri, Swits, Vndervard, Zug, Lucerne, Fribourg*, and *Soulleurre*, the reſt are *Zuinglians:* which diverſity of Religion hath cauſed diſſention, and mortall Warres of late yeares among them, although they be all ſworne together to defend their Liberty againſt Strangers.

The twelve Peeres, or Paires of France.

IN the Realme of *France*, to be a Peere is the greateſt dignity under the King, for that in many things they have almoſt equall Authority with Kings, for Peere in the *French* tongue ſignifieth equall. But becauſe it may bee too prolixe a matter to ſpeake of their Prerogatives, it ſhall ſuffice to number them, and each of their offices at the ſacring or coronation of a new King. Theſe ancient Peeres are twelve in number, whereof ſix are of the Clergy, and ſixe are Lay-men: the ſix of the Clergy with their Offices at the Coronation, are the Archbiſhop and Duke of *Reins*, which hath his accuſtomed

stomed charge to oynt and consecrate the King : the Bishop and Duke of *Lacon*, whose office is to bring the holy Ampoule, or divine water, wherwith the King is annointed; the *Bishop* and *Duke* of *Langres*, whose office is to bring the Scepter, and the hand of Justice ; the Bishop and Earle of *Beauvais*, bringeth the Kings cloake, the Bishop and Earle of *Chaalons*, bringeth the Kings Ring ; the Bishop and Earle of *Noyon*, bringeth the Kings Girdle. The fixe temporall Peeres with their offices at the Coronation, are the Duke of *Burgundy*, Deane or chiefe of the rest, whose office is to bring the *Kings* crown: the Duke of *Guyen* bringeth the first square Banner : the Duke of *Normandy* bringeth the second square Banner : the Earle

of *Tholouſe* bringeth the Kings Spurres: the Earle of *Champaine* bringeth the Kingly Banner, or the Standert of Warre: and the Earle of *Flaunders* bringeth the Kings ſword. And although the five firſt temporall Peeredomes be united to the Crown, and the ſixt bee ſubject to another Prince, yet at the Kings coronation, there are other Noble men appointed to ſupply their roome and offices. Theſe bee the twelve ancient Peers, although ſince their creation others have beene made, which though they have like authority to judge in the Court of Parliament, yet they want offices at the Kings Coronation, and beare not that majeſty that the other Peeres doe, for that they are not of ſo great antiquity.

The foure parts of the World.

EVropa so called from *Europa*, daughter of *Agenor* King of *Lybia*; and of the *Phœnicians* brought hither (as Poets feigne) by *Iupiter*, in the shape of a Bull: but as Historians write, by a *Cretan* Captaine named *Taurus*; is separated from *Asia*, as is hereafter showne; and from *Africk* by the *Mediterranean sea*. It is in length 2800, and in bredth 1200 miles.

Asia so called from the daughter of *Oceanus* and *Thetis*, Wife to *Iapetus*, and Mother to *Prometheus*; or as some say, of *Asia* the sonne of *Manae*, King of *Lydia*; is separated from *Europe* by the river *Tanais*, now called *Duina*, by the Sea called in time past *Palus Meotides*,

Meotides, now *Mare de Zabache*: and by *Pontus Euxinus*: now *Mare maiorica*; and by part of the *Mediterranean* Sea: and from *Africke* by the River of *Nile*, the *Red Sea*, and the Ægyptian *Istmus*. It stretcheth in length 5200 miles, and in breadth 4560 miles.

Affrica, which some say, is so called of one *Affer*, of the line of *Abraham*, is separated from *Europe* by the *Mediterranean Sea*, and from *Asia* by the *Red Sea*, and the River of *Nile*. *Affrica* is in length 4155, and in breadth 1920 miles.

America or *West India*, so called of *Americus Vespusius*, but first found out by *Christopher Columbus* of *Genua*, the yeare of our Lord 1492: It is like an Iland round about environed with the great *Ocean*: but the length and bredth

bredth no man knoweth. *Affrica* is greater then *Europa*, *Asia* then *Affrica*, and *America* bigger then all.

The eight times that Rome hath beene taken.

Rome was first taken by the *Gaules*, under the conduct of their Captaine *Brennus*, the yeare of the Foundation of the Citty about 365, and the yeare of the world 4835, and the yeare before Christ 364. This *Brennus* is by the Britaine and English Chronicles reported to bee a *Britain*, and brother to *Belinus*, King of *Britain*; but neither the *Chronicles* of *Rome*, nor of *Gaul*, doe speake of any such matter.

Rome was secondly taken by *Alaricke*, King of *Gothes*, after hee had held his siege to it the space

space of two yeares, which befell the yeare of the Foundation of the Citty 1164, the yeare of our Lord 412, and the 25 yeare of the Empire of *Honorius*. It is written in the Chronicles of *Constantinople*, and in other places, that as *Alaricke* (being a Christian) marched with his Host towards *Rome*, a certaine Monke, of holy life and great authority, came unto him, who having audience, admonished and counsailed him to breake off that evill purpose, and to remember that he was a Christian, and that for Gods sake hee would moderate his wrath, and that he should not take pleasure in the shedding of Christian blood, sith that *Rome* had not in any respect offended him: Unto whom *Alaricke* answered, Thou must understand

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man of God, that it proceedeth not of mine owne will, that I go againſt *Rome*: but contrarily I aſſure thee, that every day there commeth unto me a man, which conſtraineth and importuneth me thereunto, ſaying unto mee, Haſten thee, goe againſt *Rome*, deſtroy it utterly, and make it deſolate. At which words the religious man being aſtoniſhed, durſt not reply, and ſo the King followed his enterpriſe.

Rome was thirdly taken by *Genſericke*, King of *Vandales*, the yeare of the Foundation of the Citty 1208, the yeare of *Chriſt* 456, who ſacked and burned in it many places, which befell in the Empire of *Marcian*.

Rome was fourthly taken by *Totila* King of *Gothes*, who becauſe hee could not obtaine peace of the Emperour *Juſti-*

nian,

nian, commanded the Cittizens to avoyde the Citty, and afterwards burned, sacked, and destroyed almost all the Citty, Walls, and the Capitoll, and made it altogether desolate, in so much, that never since it could be repayred according to the first forme, although a while after, *Bellisarius* peopled and repaired a great part thereof, and calling againe the old inhabitants, fortified and strengthned much the Walls. This desolation happened the yeare after the foundation the Citty 1300: after Christ 548, and the 21 yeare of the *Empire* of *Iustinian*.

Rome was fiftly taken by the same *Totila* King of *Gothes*; after that *Bellisarius* had repeopled and repaired it.

Rome was sixtly taken by the *Moores and Saracens*, fol-

lowers

lowers of *Mahomet* his Law, which in great multitude came into *Italy*, and in the yeare of our Lord 333, ſitting in *Rome*, *Gregory* the fourth, and governing the Empire *Lewes* the firſt; beſieged, tooke, and ſacked *Rome*, prophaning the temple of Saint *Peter*: which done, they returned to their ſhips, charged with prey and priſoners.

Rome was ſeventhly taken by *Henry* the fourth of that name, Emperour of *Germany*, ſitting in *Rome Gregory* the ſeventh: this ime *Rome* was moſt cruelly deroyed, by reaſon that both the rmies of the Pope and the Emerour skirmiſhed, and fought ong within the Citty, and the Capitoll, which had beene beore deſtroyed, was now again epaired, which befell the yeare f our Lord 1082: *Authors* write

write, that *Rome* was never so much endamaged at any time, as at this, by reason of the lamentable destruction that was done by the *Normans* on the Popes side, and *Germans* for the Emperour.

Rome was last taken by *Charl.* the last Duke of *Bourbon:* who being slaine as hee scaled the walls at the first assault, and by that chance the Souldiers being in liberty, and without a Head, pittifully destroyed the Citty and committed all kinde of enormities, and barbarous cruelties, saving that they burned not the Churches, although they spoyled and robbed them to the uttermost: For a great part of the army were *Germans* and most of the *Germans Lutherans*. This adversity happened to *Rome* the yeare of our Savi-

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ur 1527, sitting at *Rome Cle-ent* the Seventh, and gover-ng the Empire *Charles* the ift.

ixe Orders of Chivalry, which continue at this day among Princes.

THe first and ancientest of these Orders of *Chival-ry* or *Knighthood*, is the rder of the Garter, instituted e yeare of our Lord 1348 in *ordeaux*, chiefe Citty of the ukedome of *Guyne* in *France*, y *Edward* 3, King of *England*, nd then possessor of that Duke-ome: which Order hee conse-ated, and dedicated to Saint *eorge*: though the motive of e institution thereof, procee-ed of the losse of a Garter, hich hee supposed to have bin

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the Counteſſe of *Salisburie*, but I referre the Reader to th Chronicle. And it happene in this manner : As one day h was entertaining her with ple ſant talke, a Garter chanced u unlooſe and fall downe, th King indeavouring to take it u wittingly cauſed ſuch a jeſt, moved the Noblemen to laugh ter : the Counteſſe thereat bl ſhing, and blaming that mo then ſeemely familiarity of th King, for that hee had cauſe ſuch a jeſt among the Aſſiſtant ſaid ſharply to him, and the re *Honi ſoit qui mal y penſe:* whic Engliſhed, is, *Evill to hi that evill thinketh.* And th King in recompence of his raſh neſſe, ſayd forthwith, that b fore it were long, thoſe Nob men which had made a jeſt a laughing at the Garter falle

down

owne, ſhould eſteeme themlves much honoured to weare for a marke of Honour and hivalry, and thereupon oryned the ſaid order, and deicated it to Saint *George*, and ade thereof 26 Knights, and rdeyned that they ſhould wear eir Clokes of Violet-colour elvet; their hoods of red Velet, lined with white Daaske; their Baſes of red Velet, and under the left knee a lew Garter, buckled with old, garniſhed with pretious ones, and about it wrought eſe words of the Counteſſe f *Salisbury*; *HONI SOIT QVI MAL Y PENSE*, nd a colour of Gold, full of red nd white Roſes, with an Inage of S. *George* hanging therin: and about theſe Roſes are ritten thoſe words which are

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in the Garter. There are of th
Order 26 Knights, of whi
the Kings of *England* are Sov
raignes: and it is so much de
red for the excellency, that
Emperours, 22 forraigne King
20 forraigne Dukes, and dive
Noble-men of other Countri
have been fellowes of it. Abo
their necke they weare a ble
Ribbond, at the end of whi
hangeth the Image of Sai
George, upon whose day th
Installation of the new Knigh
is commonly celebrated; be
ing the three and twentieth
Aprill.

And although it was first o
dayned at *Bourdeaux*, yet th
said King *Edward* the 3, woul
that the siedge and place of th
solemnizing thereof should be
at the Church of *Windsor*, her
in *England*; where at the sam
tim

ime he founded Canons, or a Canonry, for the better pro perity of the Knights of the Order.

The second order in antiquity, is the Order of the Annunciation, instituted *Anno Dom.* 356, by *Amede* the sixt of that name; Duke of *Savoy*, and surnamed, the greene Knight. The Knights of this Order, weare a great collar of Gold, made winding with three laces, which are called of Love, wherein are interlaced these words, *FERT*, *FERT*, *FERT*, every letter importing his Latine word, thus, *F*, *fortitudo*, *E*, *ejus*, *R*, *Rhodum*, *T*; *tenuit*: that is, His force hath conquered *Rhodes*: and at this Collar hangeth an image of our Lady, and of an Angell saluting her; and for that occasion is called the Order of

of the Annuntiation. The collar is of 15 links, to shew the 15 mysteries of the Virgine, each linke being inter-woven one with the other, in forme of a true Lovers knot. The number is fourteene Knights, the solemnity is held annually on our *Lady-day*, in the Castle of Saint *Peter* in *Turin*. This Earle ordeyned this Order in memory of *Amide* the great Duke of *Savoy*, which succoured the Knights of Saint *Iohn*, when they conquered the Ile of R*hodes* upon the *Turkes*, in the yeare of our Lord 1310.

The third in antiquity is the Order of the golden Fleece, founded upon the Fable of the golden Fleece, that *Iason* with the other *Argonautes* went to seeke in the Ile of *Colchos*, which is to say, that hee went to the

Mine

Mine of Gold; or in Analogie to *Gideons* Fleece, as some will, and ordeyned by *Philip* the second, surnamed the good Duke of *Burgundy*; in the yeare 1430: the compleate number of which Order were at first 25 Knights, and raised afterwards by the said *Philip* to 31. *Charles* the fift raised them to 51: and now there bee as many as the King of *Spaine* will invest with it. They weare a Collar of Gold, interlaced with an Iron, seeming to strike fire out of a Flint, the word *ex ferro flammam*; and at the end hangs the Fleece, or *Toison d'or*: Their Cloaks and Hoods are of Scarlet, garded with Embroydery like flames of fire. *Philip* appointed for the celebrating of that Order St. *Andrews* day, being the 30 of *November*. But the

Emperor *Charles* the fift, (heire of the houſe of *Burgundy*, and chiefe of that Order) changed their apparrell, and ordained that their Cloaks ſhould be of Crimſon Velvet, and their Hoods of Violet colour Velvet and that underneath they ſhould weare a Caſſocke of cloath of Silver.

The fourth in antiquity is the Order of St. *Michael* the Archangell, inſtituted by *Lewis* the 11 of *France*, the firſt day of *Auguſt*, in the yeare 1469: and ordained that of that Order there ſhould bee 36 Knights which afterward were augmented to 300, Gentlemen of name and of Armes without reproach, of whom hee himſelf was chiefe and Soveraigne, and after him his ſucceſſors Kings of *France*. And the brothers of

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companions of this Order were bound, at the receiving thereof, to forsake and leave all other Orders, if any they had, either of a Prince or any company, only excepting Emperors, Kings, and Dukes, which beside this Order, might weare that Order whereof they were chiefe, with the agreement and consent of the King and brotherhood of the said order: and in like manner the said King of *France* might weare beside his owne, the Order of other Emperours, Kings, and Dukes. And for the connoissance of this Order, and the Knights thereof, hee gave to every of them a Collar of Gold, wrought with Cockle shells, enterlacing one another with a double pointing Ribbon of Silke, with golden Tagges, the word, *Immensi Arenor Oceani*,

ni. which King *Francis* the first, becauſe his name was *Francis*, changed into a white Friars or *Franciſcans* Girdle, made of a twiſted coarde; and hangeth on that Coller a table of St. *Michael* upon a Rocke, conquering the Devill. Of the inſtitution of this order, is made a book, containing 98 Articles, wherein are ſet downe the things wherunto the Knights of this Order are ſubject.

The fift Order is that of the Holy Ghoſt, inſtituted by *Henry* the 3 King of *France* on *New-yeares* day, in the yeare 1579 it was called by the name of the Holy Ghoſt, becauſe this *Henry* was on *Whitſonday* choſen King of *Poland*. Of this alſo is written a Booke, contayning the Article whereunto the Knights thereo

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tre bound. Among the which I have principally noted one, that is, to defend and sustaine the Clergy: for the King doth give to every of them the rent of certaine Abbies, religious Houses, or other spirituall lands, whereof they shall allow a certaine stipend, to the entertaining of a certaine number of religious persons in every religious house under him; and for that benefit are sworne at the entring into the said Order, alwayes to defend the Spirituality, and maintaine the Clergy in their priviledges; but how they keepe their Oath, it is well seene in every place of their spirituall possessions: and thereof my selfe have oftentimes had oeular experience: for travailing in that Countrey, and passing often-

times by goodly religious houſes, I have ſometimes for recreation (having well tryed the courteous demeanor, that commonly Religious men uſe towards ſtrangers that come to view their houſes) entred into ſundry of them: where I have divers times beene ſufficiently enformed by the religious, how the King had given the rents and poſſeſſions of their houſes to the Knights of his Order with the conditions already rehearſed, which Knights allow them ſuch bare exhibition, that by reaſon it is not ſufficient to entertaine the fourth part of the number by them appoynted, almoſt all of them are conſtrayned eyther to forſake their houſes, and begge, or elſe there to ſtarve: through which occaſion, many godly religious

religious houſes are of late fallen in decay for want of reparation, trimming up, and inhabiting, and will do more and more without a redreſſe. And this have I learned in divers Religious houſes beſide the common murmuring of the Clergy: and ſo wee may ſee, how theſe Knights, called of the Holy Ghoſt, for to defend and maintaine the ſpirituality, doe under pretence thereof, rob, and prodigally waſt the ſpirituall poſſeſſions: ſo that it may ſeeme only to be a policy (under the correction of better judgement) put in the Kings head, to diminiſh ſpirituall livings (which in that Countrey are wonderful great) and ſatisfie his prodigall minde, in rewarding by that meanes his flatterers; becauſe through his exceeding laviſhneſſe, hee is

scarce able otherwise to reward them. The Bishop of *Rome* considering what dismembring of Church-lands, and decay of *Gods* service commeth through this Order in the Realme of *France*, will not grant the confirmation thereof, although the King hath beene instant for the same: but notwithstanding the Popes misliking thereof, the Order is maintained, though to the great weakning of the Religion in that Countrey: Yea, at the last celebration thereof, which was on *New-yeares* day even, 1581, I saw three Bishops were admitted into that Order. The Collar is of *Flowers de lys*, and flames of Gold, with a Crosse, and a Dove on it pendant, representing the *Holy Ghost*, wrought in Orange-tauny Velvet, garnished about with silver beames, which

which the Knights of that Order weare upon their Cloakes, before their heart. Their robe is a blacke Velvet Mantle, poudered with Lillies and flames of Gold and Silver. None are admitted to this Order, who cannot proove their Nobility by 3 descents at least.

The fixt Order is of the Bath, brought first into *England* 1399 by *Henry* the Fourth: They are created at the Coronation of Kings and Queenes, and the installation of the Princes of *Wales:* Their duty is to defend true Religion, Widdows, Maids, Orphans, and to maintaine the Kings rights.

Of the Cannibals.

THe *Cannibals* are wilde people, feeding uppon mans fleſh, which is a very ſweete kinde of fleſh. If they get or finde any children within the age of 14 yeares, they feede them, and cram them as we doe Capons, but thoſe which are beyond 14 yeares of age, they kill them out of hand, devouring their hot guts immediately, and the other parts of their bodies they ſalt, and lay up as we doe poudred fleſh: they eate no women, but keepe them onely for the bearing of children, as we doe Hennes for egges.

If any for age is paſt childebearing, ſhee doth all drudgery like unto a bond-woman: they have no houſes, but they

erect many trees together, and so combine them in the top that it serveth for lodging. Their beds be made of Silke and Hey, they have no Iron; but they use bones instead of Iron, they dresse their meate in earthen pots, mingling the flesh of Parats, Geese, Ducks, and mans flesh together. They are now come to more civility then they had in times past.

Of the Lyon.

LYons live in many Countries, in *Affrica* they have a cruell and terrible looke, and thinne haires. *Pliny* thinketh that his especiall valiancy is, when his maine covereth his necke and shoulders. In *Affrica* for the scarcity of waters, many wilde beasts meete together at some

some one puddle, where males and females of divers kindes use naturall conjunction whereof commeth monstrous yong. *Aristotle* saith, that the shee Lyon hath at her first generation five yong, and that every year after, shee bringeth forth lesse by one, untill shee waxe barren, and that her yong are without shape or fashion, about the bignesse of a *Weasell*. *Herodotus* and *Gellius* thinketh the contrary, that shee bringeth forth one every yeare. *Democritus* saith, this beast onely, is bred and brought forth with open eyes, and that hee is given to little sleep, as it may appeare, because his tayle is often wagging as hee sleepeth. The Male Lyon maketh urine like unto a Dogge, which is strong in savour. The Lyons drinke seldome, they

feede

feed every other day, after ſatiety they be without meat for 3 dayes, they devoure ſuch things as they can wholly: they live long. The Lyon only of al fierce and cruell beaſts, ſheweth clemency towards the humble: for hee ſpareth the proſtrate; and when he rageth he uſeth his violence rather againſt Men then Woemen. He never uttereth his Force againſt infants and children but beeing driven with great Famine thereto. His tayle is a note of his minde and ſtomacke, (as the eares bee in a horſe) for if his tayle ſtirreth not, he is gentle and peaceable, the which is a rare thing, for he is moſt commonly angry. He keepeth his deſire of revenging long, againſt any that hatve hurt him, being wounded, hee doth note and marke him that

that gave the wound, and in a great multitude will invade him. His bones are ſound, and not hollow, whereof ſome write, that out of his bones fire may be ſtriken as out of ſtones, and therefore ſometimes he is ſo raging with anger, and in ſuch a burning heate, that hee dyeth preſently.

He is never exaſperate or moved, but either by famine or hurt. This one thing is to be noted in ſo cruell a beaſt, that wheeles runned about, and empty Carts, and the combes and ſinging of Cocks doth make him afraid, but eſpecially hee is afraide of fire.

Of the people called the Nigrites and others.

THere is a kinde of people nigh unto the confines of the west *Arabians*, called *Azanagi*, whose colour is betwixt blacke and ash-colour: they live with Barley and Dates, and Camels milke, and because they are neare unto the *Nigrits*, they feede sometimes upon divers kinde of pulse: they be no great feeders, for the scarcity of victuals maketh them to suffer and tollerate much famine. The *Portugals* use merchandize with them in these our dayes. They cover their heads with a linnen roller, whereof one part hangeth downe by the Fore-head, so that they cover al their mouth there-

therewith. For they are almoſt as much aſhamed to ſhew their mouthes as their privy parts, and therfore they keep their mouths cloſe, never opening them, except it bee to take meate, and that becauſe they would not let any filthy aire and vapour to ſlip out thereby. They doe greatly eſteeme fat and corpulent woemen, and ſuch as have large and faire breaſts and dugges. Within this Countrey the travaile of ſixe dayes journey will bring a man to a place called *Tagaza*, from whence is brought much plenty of Salt, the which is carryed away upon Camels backs into divers places, and eſpecially to the Kingdome called *Melli*. The people called *Mellita* be ſomewhat beyond the Equinoctiall, and have moſt fervent heates, and there-

therfore at certaine times in the yeare their blood is infected, ſo that if they had no remedy by Salt, they could not live by any meanes: their Salt is divided into ſuch lumps, that one ſalt ſtone is enough to be borne upon one mans ſhoulders. But when they come to the Countrey called *Melli*, they loade one Cammell with two ſalt ſtones, as for the poorer ſort, that are not able to have Cammels, they carry their Salt upon their ſhoulders, and ſome upon their heads, and that in ſuch a company, that they ſeeme almoſt in multitude like unto an army of men.

This Salt they bring unto a great water, where every one diſchargeth his burden of Salt upon the Land, and make great Hills thereof, leaving a certaine

certaine signe for the true knowledge of every mans heap, this done they depart: and then commeth the *Nigrits*, who will not bee knowne, nor yet talke with any other kinde of people, they come neer with their ships: and where they see and perceive the heaps of Salt, they lay great store of Gold neigh unto every heap of Salt, even as they thinke it convenient for the Merchandize, and agreeable to equity for the exchange, and then they depart, leaving the Gold and Salt together. The *Nigrits* which went a farre off returne againe, and every one looketh upon his owne heape, and if the Gold that was left by it, pleaseth him, and seemeth sufficient for the exchange, then hee taketh the said Gold away, leaving the Salt behinde him,

and

and not minding to returne againe. If the heape of Gold doth not seem unto them sufficient for the exchange of the heap of Salt, then they leave both still, and depart againe in some secret place, minding to come againe within a little after. But those *Nigrits* which cannot abide to be knowne, come againe to the said place, and take away such heapes of Salt, as they see the Gold to bee taken from; or else they adde a little more Gold to the heape that was left before, or otherwise they carry away their Gold, leaving the Salt still, if the bargaine please not them. And thus doe they use their Merchandize, so that the one seeth not the other, and that by an old custome. It is a great labour with these *Nigrits* to carry their salt upon

their

their ſhoulders, becauſe they lacke all manner of beaſts meete for that carriage almoſt, the which commeth through the unfruitfulneſſe of the earth: for they have very little ſtore of Graſſe, and that which they have is peſtilent alſo; and therefore they dayly drinke water, wherein a little ſalt hath bin reſolved, and this is their greateſt remedy and moſt eſpeciall medicine. They never have raine but in *Auguſt*, *September*, and *October*. But theſe men that come after this ſort, and exchange Gold for Salt, without any talke of bargaine or ſale, are thought to be marvellous blacke, having their lower lip hanging downe to the breaſt ſomewhat red, and within excoriate and chapped, ſo that blood commeth out, but the upper lip is ſmall like unto ours; and

and for this cauſe all their teeth may bee ſeene, which are a great deale bigger then ours: their lips are alſo thought to putrifie many times for the heat of their Countrey, for the remedy whereof they uſe the benefit of ſalt.

Of Preſter Iohns land.

THE rule and dominion of *Preſter Ihon* is large, and of great compaſſe, this Countrey excelleth in Riches, in Gold, Silver, and precious Stones. Some ſay, that the *Æthiopes* living under P*reſter Iohn*, are very good Chriſtians, and that foureteene Kings doe homage and obeyſance to the Emperor P*reſter Iohn*, whereof ſome bee tributary alſo to him. The great almner of P*reſter Iohn* promiſeth him-

himselfe to fight for the Holy-land. It is written, that *Thomas* the Apostle was buried in the Kingdome of *Æthiope*. There be beasts also in this Countrey, that have seven Hornes in their Fore-heads. There bee white Camels and white Beares, and Horses with two hornes: It is also said, that there bee Birds or Fowles in this *Countrey*, which with their tallants and nailes, wil carry away an Oxe or an Horse to feed their young.

In some part of this *Countrey* it is thought that there bee men with hornes, and such as have but one eye before them, and two behinde them; and some people that feede upon mans flesh, and devoure their owne parents, and slay, and eate those that are aged. And another kind of people that hath Feet like unto

to horſe-feete, and very round. Their Women dwell ſeverally, and have three Kingdomes. The three Queenes of *Amazones* ſet forth, and make preparations to Wars with 300000 ſouldiers of women.

The *Pigmeis* in *Affrica* bee good *Chriſtians*. The King of the *Pigmeis* warre againſt the fowles which deſtroy fruite, and his people driveth them away with their voyces.

It is ſaid alſo, that there be certaine Monſters, which above the loynes are ſeene formed like unto men, and beneath the loynes unto horſes. The *Æthiopians* have an artificious way to take Lyons and Unicornes. There have beene ſeene in times paſt, Giants of three ſcore and tenne cubits in compaſſe: and now in theſe dayes it is ſaid, that many great

great Giants bee there seene o
thirty and five cubits in height.
The bird which is called a *Phe-*
nix, and liveth three hundrec
yeares and more, is said, to bee
set on fire, and burnt through the
heate of the Sunne, and that o
her ashes, there springeth ano
ther yong one. There is great
store of Pepper gathred in the
woods, which are full of Ser-
pents and Scorpions. And men
having heads like unto dogges,
are sayd to bee very cunning in
fishing. Other people there are
which have their faces in their
breasts, they be strong and swift
runners, and great searchers
of Gold and Silver. Many other
such trifles & incredible things
the *Iewes* do fable upon the land
of *Prester Iohn*, which are so far
beyond all credit and likely-
hood of truth, that I thought it
better

better to omit them, then to occupy the reader in idle spending the time about them.

of the Mice of the Alpes.

THere is a kinde of Mice about the *Alpes* almost as most as bigge as Conyes, and not much unlike unto Conyes, saving that their eares are shorter, and their tailes be long, almost 8 inches in length, their fore-teeth bee long and sharpe, and if they be provoked they bite cruelly, their thighes bee short, and very hairy under the belly; they have feet somwhat like unto bears, with long claws, wherewith they dig and undermine, and make very deepe caverns and holes: they will eate bread, flesh, fish, apples, or bird egges, and when any such

thing is offered unto them, they take it with their former clawes, and sitting on their buttocks after the manner of Apes they feede and eate. They bee delighted much with white meats, as Milke, Cheese, and butter, and if they get any bread dipped in milke, they eate it up every bit, and making a noyse with their chaps like unto Swine, when they feede upon sosse. When they play together, they barke and jarre like unto whelpes. They be much given to sleepe, and when they are waking,, they be alwayes given either to play, or to doe some thing, as to gnaw with their teeth, or to scrape with their clawes; or else they carry in their mouths something from place to place, especially such soft and tender things, as may be

good

good for their nests, as Hay, Straw, Linnen, and such like, and they fill their jawes so full therwith, that they be not able to receive any more. If the cloth which they carry be of greater proportion then their mouthes can hold, then they drag it behind them on the ground. Some of them have gray haires, and some have red. When they live thus wilde upon great hills and mountaines, and are minded to goe seeke their prey and food, one of them standeth in an high place, to warne them that be abroad seeking their preyes, if any feare or enemy bee at hand, and if hee perceiveth any body comming, then he barketh, at whose noise, all the other catch as much hay as they can, and come running away, and this is strange which they use.

Somtimes one and sometimes another lyeth downe upon his backe, and as much Hay as may be laid upon his Breſt and Belly, hee claſpeth and keepeth faſt with his feete, and then another of his fellowes getteth him by the tayle, and draweth him with his prey into his neſt, and this proviſion they make for their neſts to ſleep the better in Winter. When they ſee a man or beaſt paſſe by the mountains, they barke and jarre, and ſtraight wayes all the other take that for a warning to runne to their neſts. About *Autumne* they hide themſelves in their neſts; the which they make ſo cloſe, that no Ayre nor Water may ſcarre them: they lye hidden, and ſleepe all the whole winter, yea, ſixe or ſeven months without any meate, rowling them

themſelves round like unto a Hedge-hog; the inhabitants obſerve and marke the place of their neſts, and dig the earth, untill they come unto them, where they finde them ſo oppreſſed with deepe ſleepe that they carry them and their neſts to their houſes, and there doe they not wake from ſleepe, if it be Winter, except they bee heate by ſome great fire, or warme beames of the Sunne. There bee commonly found in one neſt, 7, 9, or 13. Where any of them be kept tame at home, and be reſtrained from ſcraping & under-mining the earth, there they heap up and carry to their neſts every rag, or piece of garment which they get, and therein they wrap themſelves up and ſleepe all the Winter. Their fleſh is much deſired of woemen

great with Childe, and of those that have paine and griping in the guts, and of such as desire to be provoked to sleepe. And many that have beene troubled with the collicke, annointing their bellies with the fat and grease of this Mouse, have found great ease.

Of the Vnicorne.

SOme say the Unicorne is like unto a Coalt of two yeares and a halfe old: In his forehead there groweth an horne which is blacke, in the length of two or three cubits: his colour is tawney like a Weasell, his head like an Hart, his neck not long, his maine very thine, hanging onely upon the one side, his shankes be small and thinne, the hooves of his former feet be divided

vided like an Oxe, and almost representing a Goats foot. Of his hinder feete his outward part is hairy and rough. The King of *Ethiope* hath some store of these beasts, this beast is not commonly taken alive.

Some travailers have examined these Countries of the Unicorne, but never saw any; onely there is a beast which very much resembleth him, and most thinke it onely to be a beast which is commonly called a *Rynocheros*, which hath beene seene.

The three severall Crownes of the Emperours of Rome.

THe first Crowne is of *Silver*, when he is crowned at *Aquisgrane*, for the Realme of *Germany*, and is kept at *Aix* the Chappell. The second Crowne is of *Iron*, when he is crowned at *Millain*, for the Realme of *Lombardy*, and is kept at *Modene*, a little town not far from *Millain*. And the third is of *Gold*, when hee is crowned at Saint *Peters* in *Rome*, for the Empire of *Rome*, where it commonly remaines, being kept with 3 severall keys, by the 3 severall Arch-Bishops; and the keys one of Iron, one of Silver, and the other of Gold.

The

Septem-Viri, or the seven Electors of the Emperour of Germany.

THe election of the Emperours of *Germany* is in this sort, the seven Princes Electors, called *septem Viri*, meete early, about sixe of the clock in *Romaneo*, there they consult untill nine, from thence they goe in solemne order into St. *Barthol-mews*: wherof there be 3 Ecclesiasticall, and 4 Temporall; the 3 Ecclesiastical, that is to say, the Archbishop of *Ments*, called the Arch-chancellor of high *Germany*, being the first; next the Arch-Bishop of *Collen*, called the Arch-chancellour of *Italy*: and then follows the Archbishop of *Tryers*, called the Arch-chancellor of *France*, all in their state be-fitting so great a Majesty:

Then the foure temporal, that is to say, the Marqueſſe of *Brandenburg*, great Chamberlaine of the Empire, with a maſſy key of Gold: then the Duke of *Saxony* Lord high Marſhall, beareth the Sword before the Emperor: then the Count *Palatine* of *Rhine* Carver to the Emperour; and likewiſe Arch-ſewer in carrying the Plate to the table: then the King of *Behemia* Taſter, or elſe Cup-bearer to the Emperour for the tryumph: Theſe are the only Electors of the Emperour: and after ſome other Ceremonies; they deſcend from their ſeats, and there before the audience take a ſolemne oath, one after another, in theſe words following.

I doe

I Doe ſweare upon this *Evangeliſt* before mee, that with all my faith which I owe unto God, my diligence and care which I owe unto the *Empire*, without former reward, or future hope of greater Honour, that I will chuſe with all Faith and truth a iuſt and a fit man for the Kingdome of *ROME*, as much as in mee lyeth.

After

After this oath is ministred unto the 7 Princes Electors severally one after another, they return to their seats: where they sing most solemnly with *Organs*, *Shalmes*, and other Musick, *Veni Creator*.

Then they withdraw themselves into the *Councell* house halfe an houre, (the doore being lockt) they call the *Peeres* of *Germany* unto their Councell house, as messengers unto the *Emperour*, to signifie their Election, and to desire the *Emperour*, in name of the *Electors* of his good wil herein, and if his Majesty would vouchsafe to come to the *Church* of St. *Bartholmews* at *Frankford*, a place as *Westminster* is in *England*. or St. *Dennis* in *France*.

If the *Emperour* come he is received by the *Arch-Bishop* of *Ments* the Duke of *Bavaria*, and the

reſt of the *Electors* at the *Church* dore according to their cuſtom, and there with ſolemnity they bring him into the *Councel* houſe in his Imperial robe, and his *Diadem* on his head to accept of this Election: and from thence they come forth into the Church: the Emperour unto his Imperiall ſeate: the new elected King lead between the aforeſaid 4 Biſhops unto the Altar, according to the wonted rites of their Elections, they ſet the King, and therehe is crowned King by the Electors.

Te Deum &c. is ſung, then the Trumpets, Bells, Gunnes, and all kinde of ſounding is there, and after all this is done, they leade the King unto his Royall ſeate, provided in the middeſt of the Church, and there proclayme him KING of the *Romans*,

mans, and heire of *Augustus*. Thus shortly have I laid downe the manner of the Election of the Emperours of *Germany*.

Of the birth of Alexander, and of the Macedonian Feasts.

THe *Macedonians* likewise upon the birth-day of the great *Alexander*, by the decree and commandement first of *Philip*, *Alexanders* Father, who during his life kept solemnly a most royall Feast for 3 severall dayes. The first and the greatest Feast was for his sonne *Alexanders* birth: The second cause was, for that his Lieutenant Generall *Parmenio* had gotten a noble triumphant victory over the *Acaians*. The third cause was, for that his horses

ſes and Chariots wan the Garlands at the games of *Olympia*: this happened all in one day, on which day *Alexander* the great was borne. The ſame very day the great Temple of *Diana* was burnt by *Heroſtratus*, to become thereby famous, at what time the Prieſts of *Diana* cryed out, *Magnum Aſiæ malum naſci.* This Feaſt *Triplicia* was long time after *Alexander*, obſerved by the *Macedonians*, and yearely ſolemnized in memory of *Alexanders* Nativity, with great triumph and pompe, upon the day of his birth, called *Læta & fortunata Macedonum dies*: on which day the *Macedonians* uſed to weare the picture of *Alexander* about their necks in Jewels, and on their fingers in Rings.

This day they uſed ſacrifice, and celebrated playes & divers kinds

kinds of games. *Argiraſpides*, *Alexanders* chiefe ſouldiers, celebrated the Feaſt of *Alexanders* nativity as long as they lived, & diſdained to ſerve under King *Antigonus*, or any other King after *Alexander* died: Even ſo *Homotimi*, chiefe ſouldiers under *Cyrus*, refuſed to ſerve under *Cambiſes*: and ſo of *Achilles Myrmidons*: and of *Pyrrhus Dolopes*. I may ſpeak of others who refuſed (after renowned & valiant Kings) to ſerve wicked Princes, and cruell *Tyrants*.

The ſeverall Trophies of worthy Captaines.

BEfore *Rome* had growne to any greatnes, the firſt *Kings* triumphed on foot into the City, as *Romulus*, who, though he triumphed over King *Achran*, whom he ſlew in a combate chalenged, yet he carryed upon his

ſhoulders

ſhoulders the rich ſpoiles of the ſame King, being ſet in order upon a young greene Oke, as trophies of triumphs. So did *Cor. Coſſus*, who ſlew (fighting in field hand to hand) *Tolumnius*, General of the *Tuſcans*; and ſo did *Marcellus*, who likewiſe ſlue *Britomarus*, King of the old *Gaules*, before they were called *Frenchmen*: this honour happened to none of the *Romans* beſide, for *Rome* yet was ſcant heard of: but afterwards their triumphs grew unto ſuch a pompe, that ſome were carryed in triumphant Chariots, drawne with huge Elephants, as *Pompey* the great in his triumphs over *Affrica*: ſome were carried with their triumphant *Chariots* drawn with tamed *Lions*, others drawn with tamed *Harts*, as *Aurelianus*: others drawn with great *Tygers*, as

Helio-

Heliogabalus: others drawn with monstrous Mares, *Hermaphrodites*, and others, drawne with huge large dogges: so that the *Romans* far excelled all King domes in their triumphs; especially in their last Dictators and and Consulls before their Emperours time: for *Pompey* the great, in his three triumphs ove *Affrica*, *Asia*, and *Europe* carried Captives 339 King Children, Princes, Peeres, an Noble men as prisoners, t stand pledges in *Rome*: amon this number, he brought *Aristobulus*, King of *Iudea*, and *Lygranes*, King of *Armenia*, five sonne and two daughters of King *Mythrydates*.

Others brought in their triumphs, the Images and Statue of the Kings which were slaine or otherwise dyed before the

coul

could bee taken Captives, as *Lucullus* brought the ſtratue or picture of *Mithidates*, ſet out and painted very lively in Enſignes.

Scipio carried in his triumph at *Carthage*, the Image of *Aſdrubal*, *Hanibals* Brother.

So *Auguſtus* brought the Image of *Cleopatra* to *Rome* in his triumph, after ſhee ſlew her ſelfe, to beare company with her friend *Marcus Antonius*.

Others brought in their triumphes Kings alive, as *Iulius Caſar* brought King *Iuba* and his ſonne, with all their treaſures of *Mauritania* in great triumphes and pompe into *Rome*.

Marius brought in his triumph *Iugurth* with all ſpoyles and

and wealth of *Numidia*, with all the solemnity that could be.

Paulus Emilius triumphed over *Perseus*, King of *Macedonia*, and his children, whom he conquered, and brought captives and prisoners into *Rome*.

Others brought in their triumphs, with all pompe and solemnity, crowned with Lawrell and Olive garlands, the formes, likenesses, and pictures of Mountaines, Hills, Woods, Cities, Townes, Rivers, scituated in those regions whom they conquered.

Lu. Cornelius Scipio after hee had put *Antiochus* the great to flight, hee carried in his triumph into *Rome*, the likenesse and forme of 130 Cities and townes which hee conquered in *Asia*, and therefore was surnamed *Asiaticus*.

Lu

Lu. Silla in like manner carried all the Citties of *Greece*, set out very lively on large Enignes, and painted bravely on anners and flags.

So did *Marcellus* carry the icture of the Citty *Siracusa* in is triumph, set out on long Tables.

So did *Cæsar* carry the likeneſſe and forme of the River *Nilus*, and the River of *Rhyne* n long tables painted, with the ictures of *Scipio* and *Cato*: So hat nothing escaped the *Romans* in their triumphs, for the reatneſſe of the Empire grew ayly such.

Of

Of the birth of Mahomet.

THe nativity of *Mahomet*, which was upon Friday, is unto this day among the *Turkes* solemnly celebrated with divers ceremonies and sacrifices in remembrance of his birth, every *Friday* through the yeare, but especially upon *Good Friday*, in contempt of our Saviour *Christ*, the *Turkes* have such a royall Feast, that the charges of that one dayes feast far surmounteth all the other 51 Feasts.

The *Arabians* honour the nativity of their *Mahomet* so much, that they begin the yeare, and make their computation of time from the birth-day of *Mahomet* by the name of this word *Hegyra*, as the *Spaniards* were wont

of long time after they were ſubdued by the *Romans*, to number their yeares from *Auguſtus Cæſars* Reigne, by theſe 4 letters, *A, er, a*: which is, *Annus erat Auguſti*. Theſe Infidels and Pagans obſerve a memoriall for the nativities of their Kings and Princes throughout the whole world.

In *Perſia* the birth of *Cyrus* upon the 16 day of the Moneth *Loïs*.

In *Macedonia* the nativity of *Alexander* the great, upon the ides of *February*.

And in *Rome* the nativity of *Romulus*, upon the 21 day of *September*.

In like ſort the nativity of *Julius Cæſar*, upon the fourth of the Ides of *July*.

The nativity of *Nerva* upon the 4 Calend of *December*.

The

The Nativity of *Adrian* upon the 6 Calend of *November.*

Of *Antonius pius* upon the first of *Aprill.*

Of *Gordianus* upon the 13 of *Ianuary.*

Of *Constantine* the great upon the 4 Calend of *February.*

And so of *Traiane*, *Vespatian*, and others, whose Natiuities were with great honour observed, and with great dignity of triumphes, feasts, sacrifices, games, and playes, with all pompe and glory in remembrance of good Kings nativities, solemnized: For *Beata respub. cui princeps Philosophus.*

All the Kingdomes of the World in their feast *Natalitia*, in memory of the most happy state of a good King, used all kinde of strange inventions to magni-

magnifie their Kings: the *Egyptians* in their *Pyramides* and *Obeliskes*: the *Grecians* in their triumphant Arches and Pillars: the *Persians* with feasts and banquets, solemnized the Nativities of their Kings; and the *Romans* excelled with sundry pompes of triumphs, to set forth the dignities of their Kings, Dictators, and Consuls. Others in the sacred Wood *Aricinum*, doe sacrifice to *Diana* with their pompe of *Peplon*, *&c.* Beside such magnificent and triumphant Games and Playes to set forth the dignities of the feast *Natalitia*, in memory of good Princes nativities. As at *Athens Magna Panathenæa*, first instituted by *Erictheonius*, to honour *Minerva* every fift yeare. In like manner as the games of *Olympia*, was by *Hercules*,

celebrated to honour *Iupiter*, or *Isthmia*, was by *Thæseus* made to honour *Neptune*: So in *Rome* the great Playes and Games, called *Ludi triumphales*: *Ludi Natalitij* were onely to that effect invented, to magnifie good Princes, and to record their worthinesse with Feasts, Triumphes and Playes, in memory of their nativities. For at this feast of *Natalitia*, the common people assembled together with sweete flowers, greene hearbes: some made them boothes with Oken boughes, and some tents, covered with with long Reeds, with great banquets, and much mirth, to honour the nativityes of Kings. The *Roman* shepheards dressed upon that day their sheepe-fold with greene rushes, sweet flowers, with branches and boughes they

they, their Wives and Families with nose-gaies and garlands, with Bagpipes and fiddles celebrated their feast *Natalitia* at the birth of any King, Dictator, or Consull of *Rome*.

In other places they celebrated the games *Saturnalia* in *December*: their games *Sigillaria* in *Ianuary*: the Games *Lupercalia* in *February*. But in *Athens* their *Bacchanalia* is solemnized in *November*: where the Ministers and Priests of *Bacchus* and *Diana*, by the names of *Mimallones*, *Sileni*, *Menades Bacchæ*, *Satyræ*, *&c.* all crowned with Ivey Garlands, and with Ivey speares in their hands, singing the song of *Dithirambos*, dancing *Enoplia* with the pompe of *Peplon* to honour *Bacchus*: then how ought wee to celebrate the

Natalitia and Inauguration of our *Englands* joy, the establisher of our peace, King *Iames* of blessed memory, and also his sacred Majesty who is the greatnesse of great BRITAINE, and the unparallel'd patterne to all Kingdomes, of *Piety* and *Religion*, of whom it may be truely said,

With Graces three, with Muses nine,
With Sibyls twelve can he
With three the fourth, with nine the tenth
With twelve the thirteenth be.

Of the inauguration and anointing of the great Duke of Muscovia, with the ceremonies at their Coronation.

AT the Coronation of the great Duke of *Muscovia*, all the States of *Muscovia*, which they

they call *Cameſi*, aſſemble together at Saint *Michael*, their chiefe *Temple*, the day appointed for the Coronation: the Citty is ſo ſtrawed with flowers and ſweet odours, and ſet forth with boughes, that their triumph is great, feaſting according to the cuſtome of the *Muſcovites*. The great men meete the Duke, or the Emperour, and bring him into the *Temple*: who at his comming into the *Temple*, an old fatherly man meeteth him, having on a long garment downe to the ground, *Bombycina veſte*. This embraced the Emperour moſt courteouſly, for hee was the Metropolitan of *Muſcovia*, or the chiefe Prieſt, which they call *Princeps ſacrorum*, whoſe authority and command in that Countrey is very great.

In the midst of the *Temple* was made a Theater with seates to sit on, and with staires to passe to every place of the Theater, being set forth with most sumptuous showes: the seat of the Emperours was made most royall, and with great magnificence, sitting in *Scamno*, with a rich purple cap on his head, beset with Gold and precious stones: a precious garment wrought with Gold, and laced close at his breast, called *Bombycina vestis*, his hands so be set with Jewels, that onely the Emperours hands and his head were to bee wondred at.

Now the Emperour being in his Palace, the States and the great men in their seats, the chiefe Priest, or the *Metropolitan* turneth his face, and looketh upon the Emperour, saying,

My

My most loving Sonne, and great Duke of Muscovia, *now the Gods have placed thee in the highest Tower of Fortune, and in the great state of Dignity, not to harme or hurt thy people, but to helpe and to guide them: not to devoure them, but to relieve them; ministring Lawes and Iustice to every man alike, laying before thine eyes, the noble Examples of the best Emperours: thy Father brought much calamity, and wrought many dangers to this Empire.*

Wilt thou defend thy Countrey with Iustice, and with armes, make much of good men, and subdue the wicked. If thou doe this, we thy Cittizens here will pray unto the regall Gods of supernall and infernall power to blesse thee with much felicity, that in thee wee may see our Countrey flourish.

This being done, the people make great joy and triumph form the higheſt to the loweſt: and therewithall much money is throwne among the vulgar people.

I could not read of any crown, nor of any other monuments among the *Muſcovites*, for it ſeemed by the tyranny of the *Emperours*, that they uſe very few godly ceremonies.

I ſhould have ſet downe, at the comming of the great Duke through the ſtreete, the peoples throng was ſuch, that many were with naked ſwords to make way for the Emperour to paſſe by, who commanded by all rigour and extremity to keep the people off.

The

The Nativity of our Saviour Christ.

THe Nativity of our *Saviour Christ* seemed so simple, his life so poore, and his death so ignominous, that he was a stumbling blocke to the *Iewes*, and a laughing stock to the *Gentiles*: they so thought, for that he was borne in *Bethlem* a little village in *Iudea*, & that he lived, and was conversant among simple people, without pompe and glory, and that he died the death of the crosse with reproach and shame, supposing him to be a *Carpenters* son, but they were deceived; his birth was most glorious, the appearing of the *Starre* prooved it, the descending of Angels singing *Gloria in excelsis*, did manifest it, the comming of *Ma-*

gi from the East, did confirme it: his life was most Imperiall, comanding Water into Wine, the blinde to see, the lame to go, the sick to health; and the dead to rise. His death was most triumphant: with the song of *Hosanna* he vanquished Devils, subdued Hell, and conquered the world, and said, *Consummatum est.* Therefore his nativity is to bee solemnized of all Christians, his life to be worshipped, and death to be glorified with *Alleluiah*, *Hosanna*, and *Gloria in excelsis*, songs triumphant, and fit for Jesus Christ our Saviour.

Of the ancient and ſtrange ceremonies at the Election of the Prince of Carinthia.

Carinthia, is a Province where the *Sclavonians* ſpeach is ſpoken, where manners and cuſtomes are moſt ſtrange, and the like Ceremonies not read of. When any new elected Prince entreth into his goverment, hee is brought into a faire large valley, where was wont to bee an ancient Citty, where ſome monuments are left as reliques, ſo that time weare out the name of it. In a wide faire medow hard by, a marble ſtone is erected, upon the which ſtone a Ruſticall fellow ſtandeth, which by ſucceſſion of blood that place and office by heritage doth poſſeſſe. There he hath

hath hard by him a deformed leane Mare, and an olde leane Oxe, and the Rusticall Countrey people in heapes about him.

On the farther side of the medowe is the new Prince with his Barons and States about him, with great pompe, very richly attired, all in Purple, having the Princes Ensignes and his Arms, and 12 Banners carried solemnly before him, the Prince being apparelled like a poore simple country man, in old broken garments, his cap bare, and his shoos worne, with a countrey staffe in his hand, seeming rather more like a shepherd then a Prince: who comming nigh to the Clowne that standeth upon the stone, hee cryeth out in the *Sclavonian* tongue, and asketh, who is this that is comming here

so

so proude, the Barons and the States answere, he is a Prince of the Country: then the Country man from the Marble stone demands againe,

Is this man a right and just Judge? Doth he seek the benefit and wealth of this Countrey? Is he of honest and vertuous condition? Is he a sound Christian in religion? Will he defend the true faith? And is he worthy of this honour?

To whom al the States and Barons answere, he is, and shall be. Againe he saith, I aske you by what law and right should I bee removed from this seat? The County of *Goritia* answereth: for mony this place is bought: then this Oxe, and this Mare shal be thine, and all the Garments which the last Prince did put off, & thy house shal be free with-

out

out any tribute. Then the countrey-man descendeth, and meeteth the Prince, and striketh him a little on the cheeke, saying, I command thee to be a good just Prince: then he taketh his Mare and his Oxe, and giveth the place to the Prince, who streight standeth upon the Marble-stone, taking a naked Sword into his hand: first, hee doth flourish it one way, then he doth flourish it another way, promising thereby equall Justice to the people: there they bring water in a Countrey-mans cap to drink, to signifie unto the Prince, that he should abstaine from wine. After these ceremonies, the Prince cōmeth downe from the Marble-stone, and is brought to the *Temple* called, *Our Ladies Chappel*, which was the seate (sometime) of a Bishop: then from thence, after

after some sacrifice which was to be used, all things done and performed, the Prince putteth off the rusticall garments that he put on before, to performe the custome and ceremonies of the Countrey, and weareth his princely wonted attire: And after hee had feasted with his Barons and his Nobility, he returned to the medow againe, where the Marble-stone was, and sitteth there on his Tribunall seat, to heare causes pleaded, and to give judgement according to Justice: this is the manner and strange custome of the election of any Prince in *Carinthia*.

So strange were the customes and manners in old time, aswell at the election and coronation of Princes, as also in their ceremonies and Scepters.

For the first Kings of the world used

used for their Scepters, long gilded speares.

The old Kings of *Rome* used a crooked staffe, called *Lituus*.

Tarquinius Priscus the 5 King of *Rome*, had his Scepter of Ivory.

The Kings of *India* had their Scepters of Ebony.

The *Lydians* carried before their Kings great Axes.

The Kings of *Sicily* used a silver staffe for their Scepter.

The *Babylonians* used divers kinds of Scepters, with sundry figures, as of Lyons, Eagles, &c.

The

The manner of the funerall pompe of the Grecians.

IN other parts of *Greece* they used more solemne mournefull ceremonies at the Funerall of their Kings and Princes: they tooke downe their Bulwarkes and Fortresses of Wars, they untile their *Temples*, they subvert their Altars, they reject and depose their Idols: they put out their fire, and the men shave both their heads and beards, and they clip their horses, and left nothing undone that seemed mournefull: Then al the Priests, Magistrates, young Gentlemen, and children, carryed Trophies and Monuments of the dead King, with his Ensignes and Armes crowned with Garlands, according to the custome of *Greece*. The Noblemen carryed divers

divers great Cups or Bowles: some full of Wine, others full of Milke, and some full of Blood, all in white Garments: others carried Hony and Cakes, which should be sprinkled, and cast upon the funerall fire: at what time, they sung Hymnes, Odes, and songs, called *Ialemos* in the praise of the dead Prince: and lastly when the King is solemnly thus burned, the Princes and great men of his blood, should carry his Ashes in Golden pots, crowned over with all kinde of sweete flowers, which should bee a memory or Trophie of the dead King.

The *Grecians* had also these customes at the funerall of their deare friends, as Parents, Brethren, Sisters: both the Men and Woemen should have their long

long haire, and offer it upon the Hearse of the dead: So *Achilles* solemnized the funerall of his deare friend, *Patroclus*, cutting the fore locks of his haire, to set it among many other of *Patroclus* friends upon his Hearse or Tombe.

Euripides funerall was of *Archelaus* King of *Macedonia* so honoured, that hee lamented *Euripides* death with mourning apparrell, and with a shaven head and beard, according to the use and custome of the *Macedonians*.

The great pompe and solemnity at the inauguration of the Pope of Rome.

THe Pope of *Rome* at his inauguration, excelled all other Princes in solemnity and pompe, for after that the Pope is new elected by the whole Colledge of Cardinals, hee commeth from his Palace of Saint *Angelo*, with great glory and honour towards Saint *Peters* Church: First the Officers, as Stewards, Controllers, Treasurers, and chiefe Rulers, apparrelled all in long Scarlet-gownes. Secondly, the Knights of *Rome*: Thirdly, the Barons, Counts, and Marquesses: Then the Abbats: then followed the Bishops; after the Bishops, the Arch-

Arch-bishops in their long Pontificall garments, with silver Miters, richly beset with stones. After came 3 degrees of Cardinals, Deacon-Cardinals, Priest-Cardinals, and Bishop-Cardinals. The Pope with passing pompe is carryed upon mens shoulders in *Cella gestatoria*, with his triple Crowne on his head, full of precious stones, and with a most sumptuous and precious robe, wrought over very artificially with Gold, and set with divers stones, and so carryed in pompe to St. *Peters* Church upon Kings Embassadors shoulders.

After some prayers and sacrifice done, he is againe upon mens shoulders carried from St. *Peters* into Saint *Andrews* Chappell, where after many rites and ceremonies finished, which were provi-

provided for his inauguration hee is taken up againe into hi golden chaire from St. *Andrew* Chappell, where *Andrew* th Apostles head is presented thence hee is carried to th Chappell of St. *Peter* and St *Paul*: thence carried from plac to place by the Legats and Em bassadours of all the Kings o Christendome, then being i *Rome*, representing the state of Kings and Emperours.

Oh *superbum animal*: for be tweene golden and silver Cros ses, the Miters of Bishops, an Cardinals Hats, shining as star with divers kinds of precious stones, with Jewels: the Pope triumphant carriage under such regall Canopy, with his tripl Crowne, his rich and Pontifi call garments, blessing the peo ple, passed farre the pompe o

grea

great *Xerxes* in his voyage into *Greece*: or the triumphs of great *Pompey* over all *Affrica* and *Asia* at *Rome*: *Hos ludos & iocos diceres, prout rabies Papæ*: with such peales of Gunnes, ringing of Bells, sounding Trumpets, with such clamours and noise of other brazen Instruments, that it far surmounted the besieging of *Carthage*, or the assaulting of *Numantia*.

In like triumph and pompe he is againe carried into his Palace of St. *Angelo*, blessing the people from place to place, and in every place as he is carryed: the people againe crying out, wishing him the felicity of *Augustus*, and the love of *Traian*, using severall solemne Ceremonies, with the greatest pompe that can be invented.

His Dinner that day exceeded

Ca. Cæsar,

Ca. Cæsar, who in his triumph over *Affrica*, prepared 22000 tables most roially furnished: and his banquets after dinner farre excelled the banquets of *Lucius Lucullus*, *or Marcus Antonius*. His Mirthe and Musicke passed the feast *Hyacinthia*.

The funerall pompe of the Romane Emperours.

THe pompe and solemne state of the Funeralls of the *Roman* Emperours were such, as being set forth, the solemnity of the dead Emperour were such, as the Senators, Dictators, Consuls, and chiefe magistrates of *Rome*, being in their appointed funerall garments, attending to carry the Coffin, with one before the Herse, playing upon a Shalme

Shalme or a Flute with a mournfull funerall Song called *Nænia*, which in like manner, the *Grecians* used at the funerall of their Kings, the song which they called *Ialemos*.

Then the Patricians and Senators carried before the dead Emperour, his Statues and Images: and after that, the Statues and Images of his predeceſſors, to ſet forth the dignity of his ſtocke, as *Ca. Cæſar* did the funerall of his Aunt, Mother to *Marius*, whoſe ſtatues *Cæſar* cauſed to bee carried before the Coffin, with all the Serjeants carrying their Axes and rods, with all the Enſignes, Crowns, rich ſpoyles, and Trophies, which *Marius* had gotten in his victories.

In like manner *Tiberius Cæſar*, the third Emperour of

Rome, caused at the funerall of his Father *Drusus*, that the statue of *Aeneas*, and all the statues of the Kings of *Alba*, untill *Romulus* time, the 17 after *Aeneas*, and the statue of *Romulus*, and of the whole family of *Gens Iulia*, from *Romulus* time to *Iulius Cæsar*, lineally.

The like pompe was before *Sylla*, and others, by the Patricians and Senators. Yet *Marcus Aemilius*, *Lepidus*, *Pomponius Atticus*, with some others, commanded that they should not be brought into the Field of *Mars* with any solemnity of *Iupiters* coate, of triumphant garments, Purple robes, and such other pompe: But specially if any dyed in the field, the rare sight of the solemnity excelled: the Generall and chiefe

Cap-

Captaines, and every Officer with his band, trayling their Pikes after them on the ground, with the points of their Swords downeward, their Enſignes folded together, their horſes ſheard and clipt, their dumbe Muſicke, with all the ruefull ſights that might be invented, &c.

Of the order of the inauguration and Coronation of the Kings of Perſia.

IN *Perſia* after great King *Cyrus* death, for ſo were the Kings of *Perſia* called, *Great Kings*, his ſucceſſors uſed *Cyrus* orders, with the like ceremonies as was ſolemnized at the inaugurations of King *Cyrus*: for then there was no anointing of any King in the whole World, but of the Kings of

Israel: other Nations used such ceremonies as their Countries observed in their electing of Kings.

In some countries they made choise of the most likelyest men in sight, as among the *Ethopians*.

Among the *Medes*, he that excelled in comelinesse, and talnes of person, and strength of body, should be elected King.

In *Lybia*, hee that was most swift in running should bee King.

In *Persia*, then a Kingdome under the *Medes* untill *Cyrus* time, whose greatnesse grew such, as he became the onely Monarch, by whom all the East Kingdomes were subdued: his Successors, the great Kings of *Persia*, were with these ceremonies made Kings. They should sit in *Cyrus* Chayre, they should put

put on those garments that *Cyrus* first ware, which were kept as monuments and reliques for the Kings of *Persia*. The new King sitting so in *Cyrus* Chaire, three of the greatest Peeres in *Persia*, brought unto him three dishes, in the one was five dry figges: In the second a little Turpentine: the third Milke. These Ceremonies being finished, after that the new King had eaten of the dry figges, and had tasted of the Turpentine, and dranke of the Milke, hee rose from *Cyrus* Chaire, and was thence brought unto the next Hill: for the *Persians* had no Temples, nor Alters there. After supplications done, they sacrificed unto the Sunne, whose Temple (say they) is the whole World: thence the King is brought to

Perſepolis, where the new King againe putteth on the twelve ſundry robes of *Cyrus*, one after another, by ſeverall ceremonies to be done, while they doe ſacrifice unto the whole hoſte of Heaven, the Sun, the Moone, and the Stars, whom the *Perſians* cal in one name *Iupiter*. *Magi* there having *Tiara* on their heads, and crowned with Myrtle, ſang their ſacred ſongs *Theogonia*, while the new King is putting on of theſe twelve Robes.

After this, the King went to *Cyrus* chaire, and read the lawes of *Perſia*: For as the old Kings of *Rome* were onely by the divination of the Augurers made Kings, and inſtructed in their Kingdomes: ſo the Kings of *Perſia* were by their *Magi* inſtructed in their ſacrifice, and taught in their Religion; without

out whom neither was it lawfull for the *Romans* to doe sacrifice, without their Augurer stood by, or for the *Persians*, without their *Magi* being in place.

The manner and order of the Indians in celebrating the nativity of their Kings.

THe *Indians* so honoured the birth-day of their King, at what time the dayes beganne to lengthen, that the King with all his Nobles went to the River *Ganges* to wash and bathe themselves, where they offered in sacrifice to the *Sunne* a number of blacke Bulls, for that colour among the *Indians* is most esteemed.

After sacrifice done to the *Sunne*, the King held a Feast, which the *Romans* called *Hila-*

ria, which was wont to be celebrated upon the 8 Calend of *April*, at what time the *Roman* Matrones, and the yong women of *Rome* crowned with Myrtle, bathed themselves before they sacrificed unto *Venus*.

This very time the yong men of *Athens* kept festivall dayes, with mirth and pastime, to honour the Moone for the like cause, as the *Indians* had for the Sun. This feast *Hilaria* had all publicke and solemne Playes, with all kinde of triumphes, for joy that the Sun began to turne his face, and to lentghen their dayes, *tanquam patriæ solatium & initium lætitiæ.*

Of

Of the Nativity of King Cyrus, and of the Persian feasts or ioy thereof.

THE great King *Cyrus* (for so the *Persians* named their Kings after *Cyrus* time) upon the very day that he was borne, hee had victory over the *Scythians* and *Saracens*, he so honoured and magnified that day, that *Cyrus* commanded that they should bee called the great Kings, and appointed that it should be solemnized yearely with a regall noble feast, called *Sacæa*, after the name of that Nation conquered: in the which feast was celebrated divers strange kinds of ceremonies: as the Masters to attend upon the Servants, the Mistresses upon their maids, imitating the orders

and manners in the feast *Saturnalia*, wherein also were *Bacchanalia* used, in the which feast were men, women, and children, which disguised themselves like *Faunes*, with Javelins wreathed about with Ivie in their hands, and with Ivie crownes on their heads, dancing, and skipping, after Psalters and Howboyes, singing sacred songs unto *Bacchus*, called *Orgya* and *Dithyrambos*: this feast *Cyrus* commanded to be yearly solemnized in *Babylon*, upon the sixteenth day of the moneth *Loys*, on the which day, *Cyrus* (as some suppose) was borne; which day among the old *Persians* was highly honoured, for of all the feasts and sacrifices of all solemne great daies, the daies of their Kings nativities were most in honour esteemed. This

was

was the onely and greateſt feaſt of the *Perſians*; for the rich men would celebrate the feaſt of their Kings birth, with ſacrificing of whole Camels, Horſes, Oxen, and Aſſes, ſparing no coſt in this feaſt: the poorer ſort ſtrained themſelves with all charges to ſet forth the feaſt of their Kings nativities: at what time the Magiſtrates uſed to ſing the ſong *Magophonia* at their feaſt, and the ſong *Theogonia* at their ſacrifice. For this feaſt *Sacæa* was called among the *Theſſalians Piloria*, in *Creete* called *Hermea*, in ſome place called *Penagria*, in another place called *Saturnalia*; but in all places uſed and celebrated with great ſolemnities at the nativity of Kings and Princes.

of

Of the funerall pompe of the Egyptians.

THE Kings of *Egypt* were moſt ſumptuouſly reſerved in this order: their bodies were opened, and were in ſuch ſort uſed, as the *Egyptians* uſe, with Myrhe, Aloes, Honey, Salt, Waxe, and many other ſweete odours, being ſeared up, and anointed with all precious oyles, and ſo they reſerved the bodies of their Kings in high buildings made for the purpoſe, far from the ground, as in their *Pyramides* and *Labyrinth* before ſpoken. The Funerall was ſo lamented, that all *Egypt* mourned in this ſort: the men would clap dung and dirt upon their heads, beate their bodies, ſtrike their breaſts, knocking their heads

heads to every poſte, howling and crying for their King: their women bare-breaſted, beſmeard with all kind of filth; running up and downe in furious manner, faſting and mourning 72 dayes from wine or any other meat, ſaving bread, & the water of *Nilus*.

Of the funerall pompe of the Thracians.

THe *Thracians* Funerall is ful of mirth and melody, for when they bring their Friends to the Grave, they uſe to ſing *Thracian* Songs, with all ſweet muſicke; onely this ceremony they reſerved, when any man that was of great calling, dyed, his Wife muſt be brought the ſame day to the grave of her husband in her richeſt ornament and beſt apparell, accompanied with

with her Parents, and next in blood, with great solemnity, which after sacrifice done upon the Grave of her husband, she must make sacrifice of her selfe: The Priest must bring her to the Altar, where shee is sacrificed with a vaile over her face, and after oblations & prayers done, shee is slaine upon her husbands Grave for sacrifice.

Of the sacred anointing of the Kings of Israel.

THe anointing of the first King of *Israel*, was by *Samuel* the Prophet, who was commanded to anoint *Saul*, the first King of the world that was anointed: hee powred oyle upon his head, he kissed him, and said, the Lord hath anointed thee King over his inheritance: and the

the people shouted, and said, *God save the King:* at this time began first the use of oyle in anointing of Kings; after this manner were *Saul* and *David* anointed Kings of *Israel*, and after *David*, his son *Solomon.*

The order and ceremonies, were to ride upon the Kings beast, and to sit upon the Kings throne, where the Prophet (being called the *Seer*) poured the oyle upon his head, to signifie the gift of the *Holy Ghost:* Then the Prophet kissed the King upon the cheek, and turned his face to the people, and said, *God save the King:* then they sounded the trumpets, and brought him to his Dinner with all mirth and musicke. Thus were *Saul* and *David* anointed by *Samuel*, and after them *Solomon* anointed King.

of

Of the solemnity on the birth-day of Prince Aratus by the Achaians, with feasts and sacrifice.

IN like manner the *Achaians* solemnized the nativity of *Aratus* with a royall feast and sacrifice, yearely upon the Grave of *Aratus*, which was called *Aratium*: The Priests were girded about with a purple cloth, the Senate in white robes, with Garlands of flowers on their heads: the magistrates and chiefe officers of all *Achaia*, with great pompe crowned with Lawrell and Myrtle, with hymnes and songs made a solemne processi-on round about *Aratium* upon the birth-day of *Aratus*: such was his love among the *Grecians*, that hee was chosen seventeene times

times Generall of the *Achaians*.

The Trophies and triumphs that were invented to honour the nativities of Kings and Princes were such, that some builded Cities, as *Alexandria*, to honour *Alexander*: *Cæsarea*, to honour *Cæsar*, and *Antiochia*, to magnifie the name of *Antiochus* the great. Yea, such were the dignities and honours of Princes, that the Senators and Patricians of *Rome*, by common consent of all the Magistrates, changed the name of the Moneth *Quintilis*, to bee called *July*, to honour the name of *Iulius Cæsar*, and the Moneth *Sextilis* to bee called *August*, in memory of the birth-day of *Augustus*, which to this day stands.

Yet *Domitianus* the Emperour,

rour, though hee had commanded by a decree, that the Month *October*, should bee called *Domitianus*, after his owne name, in remembrance of his Nativity: And *Germanicus*, Father to *Caligula*, commanded the Moneth *September* to bee called *Germanicus*, to hold his birth-day, yet tooke no effect: Such is the continuance and long memory of a good Prince, and such is the decay and short remembrance of a wicked Prince.

The

The birth of Minerva.

IN like manner upon the Calendes of *March*, the feast of *Minerva* was celebrated in Mount *Celio*, at *Rome*, where the plaies called *Quinquatria* were sumptuously solemnized, continuing five dayes: at what time they presented *Minerva* with presents and rewards: On the which day, the yong knights and lusty youths of *Rome*, entred in Armes on horseback, and on foote, into *Martius* field, to honour *Minervas* nativity with feats of Armes.

This feast was in *Athens* solemnized by the name of *Panathenaa*, their Poets, Orators, and Musitians contended for victories on the day of *Pallas* birth, as they did in the games called

called *Scænici*: The prize an reward of the Victor, was t weare a long precious garmer called P*alladium*, wrought ove with gold, and to weare a crow of Laurel, and to sit in the chair of P*allas*.

Of the birth of Xerxes, and of the solemne Feast thereof.

THe great *Xerxes* King o *Persia*, upon the very day that hee succeeded his Fathe *Darius Hisdaspis* as King, hee yearely most solemnely used to celebrate such a princely noble Feast in memory of that day which the P*ersians* so honoured *tanquam Imperij natalem*, a hee would command all the Nobles of *Persia* to come in the greatest pompe they could, and

h

he himselfe in his most sumptu-
ous Persian Robes, with his
Diadem upon his head, solem-
nized the Feast with all pompe
nd glory. Upon the which day
Xerxes was called of all the
Peeres, Nobles, and all his peo-
ple *Titan*. This day was so cele-
brated among the *Persians* in re-
membrance of *Xerxes* first day
o his Kingdome. So the *Siracu-
ins* honoured *Timolion* for his
reat victories, in memory
hereof they yearely upon the
ay of his Birth decreed, that
layes & games of musick, with
unning, wrastling, throwing of
arts, swimming, running of hor-
es, with other exercises of the
ody, should be celebrated.

In like sort the *Parthians* ob-
erved that day, that *Arsaces*
heir King had subdued *Se-
ucus* with all kinde of joyes,
mirth,

mirth and triumphs that the *Parthians* could invent: they magnified that day with all game and playes, and kept a great solemne Feast in remembrance of their liberty and deliverance from their bondage and thraldome under *Seleucus* by *Arsaces*. If therefore they honoured that day, *Tanquam initium libertatis* with songs *Theogonia*, shall wee not *Canere Pean* who have so long enjoyed peace and quietnesse of liberty by the happy reigne of our most gracious Soveraigne, of whose nativity and happy government we may sing with joy,

(King

Blest is that land whom God lends such a
Who Peace, Religion, Piety doth bring,
And who doth strive these blessings to upho
To lead his subjects unto Heavens fold:
We all are bound to pray for his long life,
Which keeps this Iland free from feare
(strif

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